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John Wesley

THE

BEAUTIES

OF THE

REV. J. WESLEY, M. A.

CONTAINING

The most interesting Passages,

Selected from his Whole Works.

To which is Prefixed,

MEMOIRS OF HIS LIFE,

THE PARTICULARS OF HIS WILL,

AND

AN ACCOUNT OF HIS LAST ILLNESS AND DEATH.

BY ONE OF THE PREACHERS.

PHILADELPHIA:
PUBLISHED BY JONATHAN POUNDER,
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1817.

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THE LIFE, &c. &c.

MR. JOHN WESLEY, the second son of the Rev. Samuel Wesley, the grand subject of our history, was born June 17th, (old style) 1703. Of his more childhood nothing very material has reached us, except a remarkable deliverance from fire, when he was about six years of age. What so nearly concerned the life of so great a man, cannot be unpleasing, or uninteresting, to relate. The following letter from Mrs. Susanna Wesley, to a neighbouring clergyman, with Mr. John Wesley's additions, will afford full information concerning the whole transaction.

EPWORTH, *Aug.* 24, 1709.

"ON Wednesday night, February the ninth, between the hours of eleven and twelve, some sparks fell from the roof of our house, upon one of the children's (Kitty's) feet. She immediately ran to our chamber, and called us. Mr. Wesley, hearing a cry of fire in the street, started up: (as I was very ill, he lay in a separate room from me:) and opening his door, found

the fire was in his own house. He immediately came to my room, and bade me and my two eldest daughters rise quickly and shift for ourselves. Then he ran and burst open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her; the three others in another bed. She snatched up the youngest, and bade the rest follow; which the three elder did. When we were got into the hall, and were surrounded with flames, Mr. Wesley found he had left the keys of the doors above stairs. He ran up and recovered them, a minute before the stair-case took fire. When we opened the street-door, the strong North East wind drove the flames in with such violence, that none could stand against them. But some of our children got out through the windows, the rest through a little hole into the garden. I was not in a condition to climb up to the windows; neither could I get to the garden-door. I endeavoured three times to force my passage through the street-door, but was as often beat back by the fury of the flames. In this distress, I besought our blessed Saviour for help, and then waded through the fire, naked as I was, which did me no farther harm, than a little scorching my hands and my face.

"When Mr. Wesley had seen the other children safe, he heard the child in the nursery cry. He attempted to go up the stairs, but they were

all on fire, and would not bear his weight. Finding it impossible to give any help, he kneeled down in the hall, and recommended the soul of the child to God."

Mr. John Wesley adds,

"I believe, it was just at that time I waked: for I did not cry as they imagined, unless it was afterwards. I remember all the circumstances as distinctly, as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up. But none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up, and ran to the door, but could get no farther, all the floor beyond it being in a blaze. I then climbed upon a chest, which stood near the window: one in the yard saw me, and proposed running to fetch a ladder, Another answered, "There will be no time: but I have thought of another expedient. Here, I will fix myself against the wall: lift a light man, and set him on my shoulders" They did so, and he took me out at the window. Just then the whole roof fell in: but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out, "Come neighbours! Let us kneel down: let us give thanks to God! He has given me all my eight children: let the house go: I am rich enough."

"The next day, as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his polyglot-bible, on which just these words were legible, Vade; vende omnia quæ habes, & atolle crucem & sequere me. Go; sell all that thou hast: and take up thy cross and follow me."

He seems to have been impressed with sentiments of religion at a very early age: and partook of the Lord's Supper when he was only eight years old. From all that he himself has related to us, we have reason to believe that he never lost those serious impressions. He was placed when very young at the Charter-house in London, under that eminent scholar, Dr. Walker, with whom he soon became a favourite on account of his sobriety and application. Ever after he retained a remarkable predilection for that place, and was accustomed to walk through it once a year during his annual visit in London. He had some reasons however to complain of the usage he received at the Charter-house. Discipline was so exceedingly relaxed, that the boys of the higher forms were suffered to eat up, not only their own portions of animal food, but those also which were allowed the lesser boys. By this means he was limited for a considerable part of the time he remained at that school, to a small daily portion of bread as his only solid food.—One thing he observed, as contribu-

ting among others to his general flow of health, and to the establishment of his constitution, was his invariable attention to a strict command of his father, that he should run round the Charter-house garden, which was of considerable extent, three times every morning.

From the Charter-house he was removed to Christ Church College, Oxford, where he took his degree of Bachelor of Arts. In the year 1724, he was elected fellow of Lincoln College, and two years after this, he took his degree of Master of Arts.

He now became conspicuous as a scholar. Nor was he barely acquainted with the learned languages; he read them as a critic, and relished all their beauties.

He conversed fluently in Latin, which he spoke and wrote with remarkable purity and elegance. Those who were judges of the classic writers, and were frequently in his company, were surprised at the readiness with which he quoted the Greek and Latin poets, even to his latest days. The Greek Testament was as familiar to him as the English.

Mr. Wesley's own account of his religious views and impressions while at Oxford, is so worthy of observation, that we give it without any alteration.

"In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's

"Rules and exercises of holy living and dying." In reading several parts of this book, I was exceedingly affected: that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God: all my thoughts, and words, and actions: being thoroughly convinced there was no medium: but that every part of my life, (not some only) must either be a sacrifice to God, or myself, that is, in effect to the devil.

"In the year 1726, I met with Kempis's Christian Pattern. The nature and extent of inward Religion; the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw, that giving even all my life to God (supposing it possible to do this and go no farther) would profit me nothing, unless I gave my heart, yea all my heart, to him. I saw that "Simplicity of intention and purity of affection," one design in all we speak or do, and one desire, ruling all our tempers, are indeed "The wings of the soul," without which she can never ascend the mount of God.

"A year or two after, Mr. Law's "Christian Perfection" and "Serious Call" were put into my hands.—These convinced me more than ever, of the absolute impossibility of being half a Christian. And I determined through his grace, (the absolute necessity of which I was deeply sensible of) to be all-devoted to God, to

give him all my soul, my body, and my substance.

"In the year 1729, I began not only to read but to study the Bible as the one, the only standard of truth, and the only model of pure religion. Hence I saw, in a clearer and a clearer light, the indispensable necessity of having the mind which was in Christ, and of walking as Christ also walked: even of having, not some part only, but all the mind which was in him, and of walking as he walked, not only in many or in most respects, but in all things. And this was the light wherein at this time, I generally considered religion, as a uniform following of Christ, an entire inward and outward conformity to our Master. Nor was I afraid of any thing more, than of bending this rule to the experience of myself, or of other men: of allowing in any the least disconformity to our grand Exemplar."

About this time a serious man, whom he had travelled many miles to see, said to him, "Sir, you wish to serve God and go to heaven. Remember you cannot serve him alone. You must therefore find companions, or make them: the Bible knows nothing of solitary religion." He never forgot this. Therefore on his return to the University, he first spoke to his brother, the late Mr. Charles Wesley, and afterwards to

Mr. Morgan, Mr. Hervey, Mr. Whitfield, and others. When they first began to meet they read divinity on the Sunday evenings, and on other nights the Greek and Latin classics. The summer following they began to visit the prisoners in the castle, and the sick poor in the town.

Such advantages accrued from this practice, that in the course of the next year two or three of Mr. John Wesley's pupils desired to be admitted members of this society, as did also a pupil of Mr. Charles Wesley. In these habits they continued till the year 1732, when they were joined by Mr. Ingham, of Queen's college, and Mr. Broughton, of Exeter. Mr. James Hervey was permitted about the same time to meet with them; and in the year 1735 the celebrated Mr. Whitfield was added to their number. They thought the Discipline of the University too relaxed, and betook themselves to fasting, devout conversation, private prayer, and meditation. They visited, prayed with, relieved, and religiously instructed the sick and prisoners. From their strict observance of the ordinances of the church, they were styled Methodists. Among these, Mr. John Wesley was a principal leader. He possessed considerable learning; and though not a vehement, yet a pleasing, persuasive, winning eloquence. Furnished with these requisites, he naturally became popular. Much as reformation and the revival of true

Christianity was wanting in England, he still perceived that religious instruction was more needed among the uncultivated natives of America.—Accordingly, in October, 1735, Mr. Wesley, with his brother and Mr. Ingham, embarked for that country, with the most Christian and humane design, of tutoring the Indians of Georgia in piety. To attempt civilizing a set of savages, fraught with principles, and addicted to practices degrading to human nature, was surely an undertaking as laudable as it was hazardous and arduous. Mr Wesley was employed in this noble work, with considerable success, about three years, when he quitted America, being succeeded by Mr. Whitfield, and returned to his native country. Upon his arrival in England, whether from envy of his popularity, or owing to his censures on the indolent clergy in general, encreasing in proportion to his success, we shall not determine; but some cause occasioned his being refused the use of churches. His next expediton was to Germany, where he went for the purpose of gaining experience, by the conversation of various Moravian and other holy Protestant brethren. From thence he returned in less than a year. He now visited various uninformed parts of his own country, and pressed by the refusal before mentioned, as well as the amazing umber of his followers, he preached in the open streets,

fields, market-places, halls, and large rooms, as opportunity and convenience dictated. In such situations, being viewed by the people in general as a dangerous innovator on the established religion, he was naturally subject to, and received considerable and gross personal insults, which he had the fortitude to meet with perfect humility and non-resistance. This treatment wearing the face of persecution, with his conduct under it, naturally interested many well-meaning persons in his favour, and added rapidly to the number of his adherents. Few of the clergy choosing to assist him in his ministry, he was under the necessity of employing laymen; a practice which he justified by the example of the primitive Christians, and by contending that a spiritual call was the chief requisite for a preacher. These, as well as himself, travelled, instructed the common people, and extended the influence of their principles. In a short time the societies were enabled to erect chapels in various parts of the kingdom, (as well as in Ireland, which place Mr. Wesley visited) some of which now vie with our modern-built churches. The mode of worship recommended by him may be comprised under the following heads:—Extempore preaching and prayer; with bands, classes, and love feasts, for the purpose of religious conversation and singing; and among some of them the Lord's Supper is ad-

ministered. In order to raise the soul, he adapted his hymns, which in general have poetical merit, to pleasing tunes. Nothing contributed more to the progress of his society, than his own indefatigable zeal and industry as a preacher, united with that of his assistants.

For some time before Mr. Wesley was taken to his reward, his strength was evidently on the decline. And he frequently had such sinkings of nature (uncommon to him) that his friends had apprehensions of his approaching dissolution. His conversation also indicated a presentiment of his death. He frequently spoke of the state of separate spirits, and seemed desirous to know their particular employments. His preaching during this last winter was attended with uncommon unction, and he frequently spoke both in his sermons and exhortations, as if each time would be his last; and often desired the people to receive what he advanced as his dying charge.

It is also worthy of remark, that for three months before his last sickness, scarce a week passed that he did not sing in the family the followiag verses:

" Shrinking from the cold hand of death,
I too shall gather up my feet;
Shall soon resign this fleeting breath,
And die my Father's God to meet.

Numbered among thy people, I
Expect with joy thy face to see;
Because thou didst for sinners die,
Jesus, in death remember me!

"O that without a ling'ring groan
I may the welcome word receive!
My body with my charge lay down,
And cease at once to work and live!"

On Thursday the 17th day of February, he preached at Lambeth, from "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." When he came home he seemed not to be well, but being asked, How he did? He said, he believed he had caught cold.

Friday the 18th, he read and wrote as usual, and preached at Chelsea in the evening from "The King's business requires haste:" but was obliged to stop once or twice, and told the people his cold so affected his voice as to prevent his speaking without those necessary pauses.

Saturday the 19th, he continued reading and writing, though his complaints (fever and weakness,) seemed evidently increasing. He dined at a friend's in Islington, and while there, desired the fourth, fifth, sixth and seventh chapters of Job to be read to him. He rose, (according to custom) early the next morning; but being utterly unfit for his Sabbath's exercise, at seven

o'clock he lay down, and slept between three and four hours.—When he awoke, he said, "I have not had such a comfortable sleep this fortnight past." In the afternoon he lay down again, and slept an hour or two: afterwards two of his own discourses on our Lord's sermon on the Mount were read to him, and in the evening he came down to supper.

Monday the 21st, he seemed much better, and though his friends tried to dissuade him from it, would keep an engagement made some time before to dine with a gentleman at Twittenham. In his way thither he called on a Lady; where his conversation was truly profitable, and well became a last visit: he prayed in a spirit and manner as was very affecting. When he returned home he seemed better, and on Tuesday went on with his usual work, and preached in the evening at the chapel in the City-Road, from "We through the Spirit wait for the hope of righteousness by faith."

On Wednesday he went to Leatherhead to visit a family, who had the honour of hearing this worn-out veteran delivering his last public message beneath their roof, "Seek ye the Lord while he may be found, call upon him while he is near." On Thursday he stopped at Mr. W—'s, at Balam, where he was cheerful, and seemed nearly as usual, till Friday, about breakfast time, when he grew very heavy. About

eleven o'clock he returned home; and having sat down in his room, desired to be left alone, and not interrupted for half an hour by any one.

When the limited time was expired, one went into the room with some mulled wine, of which he drank a little, and seemed sleepy; but in a few minutes threw it up, and said. "I must lie down." Dr. Whitehead coming in, (who had been sent for) Mr. Wesley smiled and said, "Doctor, they are more afraid than hurt." He lay most of that day, with a quick pulse, burning fever and extremely sleepy.

Saturday the 26th, he continued much the same; spoke but little, and if roused to answer a question, or take a little refreshment, (which was seldom more than a spoonful at a time) soon dozed again. At night the stupor abated, though the fever still continued, but not so violent as before.

On Sunday morning he got up, took a cup of tea, and seemed much better. His friends had now some hopes; yet Dr. Whitehead said, he was not out of danger.—While sitting in his chair he looked quite cheerful, and repeated the latter part of that verse in the Scripture Hymns on "Forsake me not when my strength faileth."

"Till glad I lay this body down
Thy servant Lord attend;
And O! my life of mercy crown
With a triumphant end!"

Soon after, in a most emphatical manner he said, "Our friend Lazarus sleepeth." Some friends then speaking rather too much to him, he tried to exert himself, but was soon exhausted and obliged to lie down. After awhile, he looked up and said, "Speak to me, I cannot speak." On which Miss Wesley and another who was present, said, "Shall we pray with you, Sir?" He earnestly replied, "Yes," and while they prayed that if our Father must lay this body down, and leave them Orphans, our gracious Lord would let down rays of heavenly glory into his waiting spirit, and pour out on all his children, the promised Comforter; his whole soul seemed engaged with God for an answer, and he added a hearty Amen.

About half after two he said, "There is no need for more, (nor indeed had he strength to speak much) than what I said at Bristol;* my words then were,

* At the Bristol Conference in the year 1783, Mr. Wesley was taken very ill: neither he nor his friends thought he would recover. From the nature of his complaint, he thought a spasm would probably seize his stomach, and occasion sudden death. Under these views of his situation, he said to Mr. Bradford, "I have been reflecting on my past life. I have been wandering up and down between fifty and sixty years, endeavouring in my poor way, to do a little good to my fellow creatures: and now it is probable there is but a few steps between me and death, and what have I to trust to for salvation? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this; I the chief of sin-

"I the chief of sinners am,
But Jesus died for me!"

Seeing him very weak, and not able to speak much, a friend who attended him in his illness said, "Is this the present language of your heart, and do you now feel as you then did?" he replied, "Yes." When the friend repeated,

"Bold I approach th' eternal throne,
And claim the crown through Christ my own,"

and added, "'Tis enough. He, our precious Emanuel has purchased, has promised all;" he earnestly replied, "He is all, He is all," and then said, "I will go." Soon after to Miss Wesley, who sat by his bed-side, he said, "Sally, have you zeal for God now?" On her replying, "I wish to love him better, that I may have more," he said, "Do you continue to rise early?" After this the fever was very high, and at times affected his head: but even then, though his head was subject to a temporary derangement, his heart seemed wholly engaged in his Master's work.

In the evening he got up again, and while sitting in his chair, he said, "How necessary it is for every one to be on the right foundation

"I the chief of sinners am,
But Jesus died for me!"

ners am; but Jesus died for me." The sentiment here expressed, and his reference to it in his last sickness, plainly shows how steadily he had persevered in the same views of the Gospel, with which he set out to preach it.

We must be justified by faith, and then go on to sanctification.

Monday the 28th, his weakness increasing apace, and his friends being greatly alarmed, Dr. Whitehead was desirous they should call in another Physician; but when Mr. Bradford mentioned this to Mr. Wesley, he absolutely refused, saying, "Dr. Whitehead knows my constitution better than any one; I am perfectly satisfied, and will not have any one else.

He slept most of the day, and spoke but little; yet that little testified how much his whole heart was taken up in the care of the churches, the glory of God, and the things pertaining to that kingdom to which he was hastening. Once in a low, but very distinct manner he said, "There is no way into the holiest but by the blood of Jesus." Had he had strength at the time, it seemed as if he would have said more.

Tuesday, March 1st, after a very restless night (though when asked whether he was in pain, he generally answered, "No," and never complained through his whole illness, except once, when he said, that he felt a pain in his left breast, when he drew his breath) he began singing,

"All glory to God in the sky," &c.

He sang two verses and his strength failed; but after lying still awhile, he called on Mr.

Bradford to give him a pen and ink: he brought them, but those active fingers which have been the blessed instruments of conveying spiritual consolation and pleasing instruction to thousands, could no longer perform their office. Some time after, he said, "I want to write:" when one brought him a pen and ink, and put the pen into his hand, and held the paper before him, he said, "I cannot," Being asked what he would say? "Nothing," returned he, "But that God is with us." In the forenoon, he said, "I will get up." And while his clothes were getting ready, he broke out in a manner, which considering his extreme weakness, astonished all present, in these words,

I'll praise my Maker while I've breath," &c.

and sang two verses,

After this, when he got into his chair, he appeared to change for death; but regardless of his dying frame, he said with a weak voice, "Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest tongues." He then sung,

"To Father, Son, and Holy Ghost,
"Who sweetly all agree." &c.

Here his voice failed him, and after gasping for breath, he said, "Now we have done—Let

us all go." He was then laid on the bed, from which he rose no more: but after lying still, and sleeping a little, he desired those who were present to pray and praise. When they knelt down, their hearts were filled with the divine presence; and the room seemed to be filled with God. A little after, he spoke to Mr. Bradford about some things, and added, "Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the Chapel." Then as if done with all below, he again begged they would pray and praise. Several friends that were in the house being called up, Mr. Broadbent prayed, at which time Mr. Wesley's fervor of spirit was visible to every one present; but in particular parts of the prayer his whole soul seemed to be engaged in a manner, which evidently showed how ardently he longed for the full accomplishment of their united desires.

A little after, Mr. Horton coming in, they hoped if he had any thing of moment on his mind to communicate, that either Mr. Horton, or some of those who were most used to hear his voice would be able to interpret his meaning, but though he strove to speak, they were still unsuccessful. Finding they could not understand him, he paused a little, and with all the remaining strength he had, cried out, "The best of all is, God is with us;" and then, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to

be expressed, again repeated the heart-reviving words, "The best of all is, God is with us."

Some time after, when something was given to wet his parched lips, he said, "It will not do, we must take the consequence; never mind the poor carcase." A little after, upon his asking who are these? (meaning those who stood near his bed-side) and being informed who they were; Mr. Rogers said, "Sir, we are come to rejoice with you; you are going to recieve your crown." "It is the Lord's doing," he replied, "and marvellous in our eyes." On being told Mrs. Wesley was come, he said, "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips, he said, "We thank thee, O Lord, for these and all thy mercies: bless the Church and king: grant us truth and peace, through Jesus Christ our Lord, for ever and ever!"

Some of his relations being present, Mr. Broadbent particularly thanked God for the honour he had conferred upon the family, and then fervently prayed that the glory might never be tarnished, nor they want a man to minister before the Lord to the latest generations: at the end of which petition, Mr. Wesley discovered such ardency of desire, that the prayer might be answered by repeating his Amen, as deeply affected all present.—These exertions were

however too much for his feeble frame, and most of the night following, though he often attempted to repeat the psalm before-mentioned, he could only get out,

"I'll praise——I'll praise!"

On Wednesday morning, the closing scene drew near. Mr. Bradford, his faithful friend, prayed with him, and the last word he was heard to articulate was, "Farewell!" A few minutes before ten, while Miss Wesley, Mr. Horton, Mr. Brackenbury, Mr. and Mrs. Rogers, Dr. Whitehead, Mr. Broadbent, Mr. Whitfield, Mr. Bradford, and Miss Ritchie, were kneeling around his bed; without a lingering groan, this man of God gathered up his feet in the presence of his brethren! They felt what is inexpressible: the ineffable sweetness that filled their hearts as their beloved Pastor, Father, and Friend entered his Master's joy, for a few moments blunted the edge of their painful feelings on this truly glorious melancholy occasion. As Mr. Wesley breathed his last, Mr. Bradford was inwardly saying, "Lift up your heads, O ye gates: be ye lift up ye everlasting doors, and let this heir of glory enter in;" and Mr. Rogers gave out

"Waiting to receive thy Spirit,
Lo! the Saviour stands above:
Shews the purchase of his merit,
Reaches out the crown of Love."

Perceiving that the Spirit was fled, one said "Let us pray for the mantle of our ascending Elijah;" on which Mr. Rogers prayed for the descent of the Holy Ghost on those present, and all who mourn the general loss which the Church Militant sustains by the removal of this eminent Servant of God to his great reward. Even so, Amen!

The following Account is a taken from a London Newspaper, [THE ARGUS] and as it is so just a Delineation of MR. WESLEY's Character, we thought it would be highly gratifying to our Readers.

THE late Rev. JOHN WESLEY, was the original founder of the people called Methodists, which large and numerous society owed its establishment to this extraordinary man when at College, and has attained its present consequence from his unremitted vigilance—his unexampled labours, and unceasing attention to his original plan—His natural and acquired abilities were remarkably eminent: his piety accorded with his profession of it:—his benevolence was universal: his charities extensive:—his liberality of sentiment unequalled: His loss will long be deplored by thousands of the poor, who subsisted through his influence: by more than a hun-

dred thousand who were united with him in society in these kingdoms, and in America: and by all who pay any regard to the remembrance of literary excellence, and real worth. Though he seemed to dissent from the establishment, he was sincerely attached to our excellent constitution in church and state. In short, a greater man has not existed for several centuries. He died in the firm persuasion of the truth of those doctrines he had preached for more than sixty years, and in the assured expectation of a blessed immortality!

Nearly three-fourths of a century were occupied by his voluminous writings and unexampled labours; and if we take it into the account, that he was always a stranger to repose after four in the morning, the time he really lived was more than a century, when compared with the lives of others.

Death visited him with a smiling aspect, and left indelible traces of sweetness and composure on his countenance. The tenement of clay he left behind appeared super-human: it approached the angelic!—As there was nothing but joy and peace in his death, his body participated of the purity of his spirit, and no corpse ever discovered smaller signs of corruptibility.

His remains were committed to the earth with the utmost solemnity about six, on the 10th of March. The funeral service of the Church of

England was pathetically delivered by a Clergyman and a Graduate long in his connection, attached to him by affinity of amiable qualities, as well as from conviction of the purity of his procedure. No alteration whatever was made in the service, except when he read that solemn depositure—"For as much as it hath pleased Almighty God to take unto himself the soul of our dear brother," &c. he substituted the epithet Father in its stead, which had a visible effect upon the audience.

The funeral was conducted with great order, solemnity and propriety: neither coach, hearse, feather nor escutcheon were used, according to his express desire in his will

The inscription on his coffin was

JOHANNES WESLEY, A. M.

Olim. Soc. Coll. Lin Oxon.

Ob. 2do. die Martii, 1791.

An. Æt. 88.

The Inscription on Mr. Wesley's Tomb.

To the Memory of
The Venerable JOHN WESLEY, A.M.
Late Fellow of *Lincoln* College, *Oxford.*
This GREAT LIGHT arose,
(By the singular Providence of God)
To enlighten THESE NATIONS,
And to revive, enforce, and defend,
The Pure, Apostolical *Doctrines* and *Practices* of
THE PRIMITIVE CHURCH:
Which he continued to do by his WRITINGS and his
LABOURS,
For more than *Half a Century*:
And to his inexpressible Joy,
Not only beheld their INFLUENCE extending,
And their EFFICACY witnessed,
In the Hearts and Lives of MANY THOUSANDS,
As well, in the WESTERN WORLD, as in
THESE KINGDOMS:
But also, far above all human Power or Expectation,
Lived to see PROVISION made, by the singular
GRACE of GOD,
For their CONTINUANCE and ESTABLISHMENT,
TO THE JOY OF FUTURE GENERATIONS!
Reader, if thou art constrained to bless the *Instrument*,
GIVE GOD THE GLORY!

After languishing a few days, he, at length, finished his COURSE and his LIFE together: gloriously triumphing over DEATH, March 2d, Anno Domini, 1791. in the Eighty-eighth Year of his Age.

The following is a Copy of his Last Will and Testament.

In the name of God, AMEN!

I, JOHN WESLEY, Clerk, sometime Fellow of Lincoln-College, Oxford, revoking all others, appoint this to be my last Will and Testament.

I give all my Books now on sale, and the copies of them (only subject to a rent charge of 85l. a year to the widow and children of my Brother) to my faithful friends, John Horton, Merchant; George Wolff, Merchant; and William Marriott, Stock-Broker, all of London, in trust for the general Fund of the Methodist Conference in carrying on the work of God, by Itinerant Preachers: on condition that they permit the following Committee, Thomas Coke, James Creighton, Peard Dickinson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the Printing Press, and to employ Hannah Paramore, and George Paramore as heretofore, unless four of the Committee judge a change to be needful.

I give the Books, Furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather, and Henry Moore, to be still employed

in teaching and maintaining the children of poor travelling Preachers.

I give to Thomas Coke, Doctor John Whitehead, and Henry Moore, all the Books, which are in my study and bed chamber at London, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my Bureau at London, to my dear grand-daughters Mary and Jane Smith.

I give all my Manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burnt or published as they see good.

I give whatever Money remains in my Bureau and Pockets at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

I desire my Gowns, Cassocks, Sashes, and Bands, may remain at the Chapel for the use of the Clergymen attending there.

I desire the London Assistant for the time being, to divide the rest of my wearing apparel between those four of the travelling Preachers that want it most; only my pellise I give to the Rev. Mr. Creighton: my watch to my friend Joseph Bradford: my gold seal to Elizabeth Ritchie.

I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and

the money to be divided one half to Hannah Abbott, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of Books, I bequeath to my dear sister Martha Hall (if alive) 40l. to Mr. Creighton aforesaid 40l. and to the Rev. Mr. Heath 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the new Chapel at London [the Clergyman for a continuance] and by another Deed to name a Committe for appointing Preachers in the New Chapel at Bath, I do hereby appoint John Richardson, Thomas Coke, James Creighton, Peard Dickinson, Clerks, Alexander Mather, William Thompson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the New Chapel at London, and to be the Committee for the appointing Preachers in the New Chapel at Bath. I likewise appoint Henry Brooke, Painter, Arthur Keen, Gent. and William Whitestone, Stationer, all of Dublin, to receive the annuity of 5l. [English] left to Kingswood School by the late Roger Shiel, Esq.

I give 6l. to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave; for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved

me, and are following me to Abraham's bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those travelling Preachers who shall remain in the Connection for six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint John Horton, George Wolff, and William Marriott, aforesaid, to be Executors of this my last Will and Testament, for which trouble they will receive no recompense till the Resurrection of the just.

Witness my hand and seal, the 20th day of February, 1789.

JOHN WESLEY, (*seal.*)

Signed, sealed, and delivered, by the said Testator as for his last Will and Testament, in the presence of us,

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal Estate undisposed of by this my Will: I give the same unto my two Neices E. Ellison, and S. Collet, equally.

JOHN WESLEY.

WILLIAM CLULOW.
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my Types, Printing-Presses, and every thing pertaining thereto, to Mr. Thomas Rankin, and Mr. George Whitfield, in trust for the use of the Conference.

JOHN WESLEY.

THE

BEAUTIES

OF

MR. JOHN WESLEY.

MR. WESLEY'S FREE THOUGHTS OF HIMSELF AND INQUIRY INTO DIVINE KNOWLEDGE.

TO candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, "I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: Just hovering over the great gulph; till a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven: How to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri* (a man of one book.) Here then I am, far from the busy ways of men. I sit down alone: Only God is here. In his presence I open, I read his book; for this end,

to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark or intricate? I lift up my heart to the Father of Lights. "Lord, is it not thy word, *If any man lack wisdom, let him ask of God?* Thou *givest liberally and upbraidest not.* Thou hast said, *If any be willing to do thy will, he shall know.* I am willing to do. Let me know thy will." I then search after and consider parallel passages of scripture, *comparing spiritual things with spiritual.* I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God: And then, the writings whereby being dead, they yet speak. And what I thus learn, that I yet teach.

Preface to his Sermons.

LIBERTY OF JUDGMENT.

Every man has a right to judge for himself, particularly in matters of religion; because every man must give an account of himself to God.

Preface to Vol. I. of his Works.

ORIGINAL SIN.

That man's nature was corrupt, the very heathens perceived; but how sin entered, they could not tell. But the Scripture is very plain in the

point. "By one man sin entered the world. "By one man's disobedience many (*all*) were "made sinners." Adam's sin corrupted man's nature, and leavened the whole lump of mankind. We putrified in Adam as our root. The root was poisoned, and so the branches were invenomed.—The vine turned the *vine of Sodom*, and so the grapes became *grapes of gall*. Adam by his sin became not only guilty, but corrupt; and so transmits guilt and corruption to his posterity. By his sin he stripped himself of his original righteousness, and corrupted himself. We were in him *representatively*, as our moral head: we were in him seminally, as our natural head. Hence we fell in him; (as Levi paid tythes when in the loins of Abraham) by his disobedience we were made sinners. His first sin is imputed to us; and we are left without that original righteousness, which being given to him as a common person he cast off. And this is necessarily followed in him and us, by the corruption of our whole nature: righteousness and corruption being two contraries, one of which must always be in men. And Adam our common father, being corrupt, so are we; for who can bring a clean thing out of an unclean.

Vol. XXI. of the Works, p. 458.

I shall offer some reasons why we should especially observe the sin of our nature. First, because of all sins, it is the most extensive and

diffusive. It goes through the whole man and spoils all. Other sins mar particular parts of the Image of God; but this defaces the whole. It is the poison of the Old Serpent cast into the fountain, and so infects every action, every breathing of the soul. Secondly, it is the cause of all particular sins, both in our hearts and lives. *Out of the heart of man proceed evil thoughts, adulteries* and all other abominations. It is the bitter fountain, and particular lusts are but rivulets running from it, which bring forth into the life a part only, not the whole of what is within. Thirdly, it is virtually all sins; for it is the seed of all, which want but the occasion to set up their heads. Hence it is called *a body of death*, as consisting of the several members which constitute that *body of sins*. (Col. ii. 11.) whose life lies in spiritual death.—It is the cursed ground, fit to bring forth all manner of noxious weeds. Never did every sin appear in the conversation of the vilest wretch that ever lived. But look into thy nature, and thou mayest see all and every sin in the root thereof.—There is a fulness of all unrighteousness there; atheism, idolatry, murder. Perhaps none of these appear to thee in thy heart; but there is more in this unfathomable depth of wickedness than thou knowest. Fourthly, the sin of our nature is of all sins the most fixed and abiding. Sinful actions are transient, though the guilt and stain of them

may remain; but the corruption of nature passes not away. It remains in its full power, by night and by day, at all times, till nature is changed by converting grace. You may observe three things in the corrupt heart; First, there is the corrupt nature, the evil bent of the heart, whereby men are unapt for all good, and fitted for all evil. Secondly, there are particular lusts or dispositions of that corrupt nature, such as pride, passion, covetousness. Thirdly, there is one of these stronger than all the rest, "the sin which doth so easily beset us;" so that the river divides into many streams, whereof one is greater than the rest. The corruption of nature is the river head, which has many particular lusts wherein it runs; but it mainly disburthens itself into that which we call the predominant sin. But as in some rivers the main stream runs not always in the same channel, so the besetting sin may change, as lust in youth may be succeeded by covetousness in old age. Now what does it avail to reform in other things, while the reigning sin retains its full power? What if a particular sin be gone? If the sin of our nature keep the throne, it will set up another in its stead; as when a water-course is stopped in one place, it will break forth in another, thus some cast off their prodigality, but covetousness comes in its stead; some quit

their profaneness, but the same stream runs in other channel of self-righteousness.

Vol XXI. of the Works, p. 467.

THE STATE OF A NATURAL MAN DESCRIBED.

The state of a natural man, the scripture represents as a state of death. The voice of God to him is, "Awake, thou that sleepest." For his soul is in a deep sleep. His spiritual senses are not awake: they discern neither spiritual good nor evil. The eyes of his understanding are closed; they are sealed together, and see not. Clouds and darkness continually rest upon them; for he lies in the valley of the shadow of death. Hence having no inlets for the knowledge of spiritual things, all the avenues of his soul being shut up, he is in gross, stupid ignorance of whatever he is most concerned to know. He is utterly ignorant of God, knowing nothing concerning him as he ought to know. He is totally a stranger to the law of God, as to its true, inward, spiritual meaning. He has no conception of that evangelical holiness, without which no man shall see the Lord; nor of the happiness, which they only find, whose "life is hid with Christ in God."

And for this very reason, because he is fast asleep, he is, in some sense, at rest. Because he is blind, he is also secure: He saith, *Tush*,

there shall no harm happen unto me. The darkness which covers him on every side, keeps him in a kind of peace: (so far as peace can consist with the works of the devil, and with an earthly devilish mind.) He sees not that he stands on the edge of the pit; therefore he fears it not. He cannot tremble at the danger he does not know. He has not understanding enough to fear. Why is it that he is in no dread of God? Because he is totally ignorant of him: if not "saying in his heart, there is no God," or, that he "sitteth on the circle of the heavens, and humbleth not himself to behold the things" which are done on earth; yet, satisfying himself as well, to all Epicurean intents and purposes, by saying "God is merciful:" confounding and swallowing up at once, in that unwieldy idea of mercy, all his holiness and essential hatred of sin, all his justice, wisdom, and truth. He has no dread of the vengeance denounced against those who obey not the blessed law of God, because he understands it not. He imagines the main point is, to do thus, to be outwardly blameless: and sees not that it extends to every temper, desire, thought, motion of the heart. Or he fancies, that the obligation hereto is ceased; that Christ came to destroy the law and the prophets; to save his people in, not from their sins: to bring them to heaven without holiness. Notwithstanding his own

words, "Not one jot or tittle of the law shall pass away, till all things are fulfilled: and, Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

He is secure, because he is utterly ignorant of himself. Hence he talks of "repenting by and by;" he does not indeed, exactly know when; but some time or other before he dies: taking it for granted, that this is quite is his own power. For what should hinder his doing it, if he will? If he does but once set a resolution, no fear but he will make it good.

But this ignorance never so strongly glares, as in those who are termed men of learning. If a natural man be one of these, he can talk at large of his rational faculties: of the freedom of his will, and the absolute necessity of such freedom, in order to constitute man a moral agent. He reads and argues, and proves to a demonstration, that every man may do as he will; may dispose his own heart to evil or good, as it seems best in his own eyes. Thus the God of this world spreads a double veil of blindness over his heart, lest by any means *the light of the glorious Gospel of Christ should shine* upon it.

From the same ignorance of himself and God, there may sometimes arise in the natural man a kind of joy, in congratulating himself upon his own wisdom and goodness. And what the

world calls joy, he may often possess. He may have pleasures in various kinds; either in gratifying the desires of the flesh, or the desire of the eye, or the pride of life: particularly if he has large possessions: if he enjoy an affluent fortune. Then he may *cloath* himself *in purple and fine linen, and fare sumptuously every day.* And so *long as he* thus *doth well unto himself, men will* doubtless *speak good of* him. They will say, he is a happy man: for indeed this is the sum of worldly happiness: to dress, and visit, and talk, and eat, and drink, and rise up to play.

It is not surprising, if one in such circumstances as these, dozed with the opiates of flattery and sin, should imagine, among his other waking dreams, that he walks in great liberty. How easily may he persuade himself, that he is at liberty from all vulgar errors, and from the prejudice of education, judging exactly right, and keeping clear of all extremes. "I am free (may he say) from all the enthusiasm of weak and narrow souls; from superstition, the disease of fools and cowards, always righteous over much; and from bigotry, continually incident to those who have not a generous way of thinking." And too sure it is, that he is altogether free from the *wisdom which cometh from above,* from holiness, from the religion of the heart, from the whole mind which was in Christ.

For all this time, he is the servant of sin. He commits sin, more or less, day by day. Yet he is not troubled: He "is in no bondage;" (as some speak) he feels no condemnation. He contents himself, (even though he should profess to believe that the Christian revelation is of God) with, "Man is frail. We are all weak. Every man has his infirmity." Perhaps he quotes Scripture: "Why, does not Solomon say, *The righteous man falls into sin seven times a day?* And doubtless, they are all hypocrites or enthusiasts who pretend to be better than their neighbours." If at any time a serious thought fix upon him, he stifles it as soon as possible, with, "Why should I fear, since God is merciful, and Christ died for sinners?" Thus he remains a willing servant of sin, content with the bondage of corruption; inwardly and outwardly unholy, and satisfied therewith: not only not conquering sin, but not striving to conquer, particularly that sin, which doth so easily beset him.

Such is the state of every natural man; whether he be a gross scandalous transgressor, or a more reputable and decent sinner, having the form, though not the power of godliness.

AN EXHORTATION TO AN INSENSIBLE SINNER.

Wherefore, "Awake, thou that sleepest, and arise from the dead. God calleth thee now by

my mouth; and bids thee know thyself, thou fallen spirit, thy true state and only concern below. *What meanest thou, O sleeper! Arise! Call upon thy God, if so be thy God will think upon thee, that thou perish not.* A mighty tempest is stirred up round about thee, and thou art sinking into the depths of perdition, the gulph of God's judgments. If thou would escape them, cast thyself into them. *Judge thyself*, and thou *shalt not be judged of the Lord.*

Awake, awake! Stand up this moment, lest thou *drink at the Lord's hand the cup of his fury.* Stir up thyself *to lay hold on the Lord, the Lord thy righteousness, mighty to save! Shake thyself from the dust.* At least, let the earthquake of God's threatenings shake thee. Awake, and cry out with the trembling gaoler—*What must I do to be saved?* And never rest, till thou believest on the Lord Jesus, with a faith which is his gift, by the operation of his spirit.

If I speak to any one of you more than to another, it is to thee, who thinkest thyself unconcerned in this exhortation. *I have a message from God unto thee.* In his name, *I warn thee to flee from the wrath to come.* Thou unholy soul, see thy picture in condemned Peter, laying in the dark dungeon, between the soldiers, bound with two chains, the keepers before the door keeping the prison. The night is far spent, the morning is at hand, when thou art to be

brought forth to execution. And in these dreadful circumstances, thou art fast asleep; thou art fast asleep in the devil's arms, on the brink of the pit, in the jaws of everlasting destruction.

O may *the angel of the Lord come upon thee*, and *the light shine into thy prison!* And mayest thou feel the stroke of an almighty hand, raising thee, with, *Arise up quickly, gird thyself, and bind on thy sandals; cast thy garments about thee, and follow me.*

Awake, thou everlasting spirit, out of the dream of worldly happiness. Did not God create thee for himself? Then thou canst not rest, till thou restest in him. Return, thou wanderer. Fly back to thy ark. *This is not thy home.* Think not of building tabernacles here. Thou art but *a stranger a sojourner upon earth:* A creature of a day, but just launched out into an unexchangeable state.—Make haste, Eternity is at hand. Eternity depends on this moment. An eternity of happiness, or an eternity of misery!

THE RIGHTEOUSNESS WHICH THE MORAL LAW REQUIRES.

The righteousness which is of the law, saith, The man which doeth these things shall live by them. Constantly and perfectly observe all these things to do them, and then thou shalt

live for ever. This law or covenant (usually called, the covenant of works) given by God to man in paradise, required in obedience, perfect in all its parts, entire and wanting nothing, as the condition of his eternal continuance, in the holiness and happiness wherein he was created.

It required, that man should fulfil all righteousness, inward and outward, negative, and positive: that he should not only abstain from every idle word, and avoid every evil work, but should keep every affection, every desire, every thought in obedience to the will of God. That he should continue holy, as he which hath created him was holy, both in heart and in all manner of conversation: that he should be pure in heart, even as God is pure; perfect as his Father in heaven was perfect; that he should love the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength: that he should love every soul which God hath made, even as God hath loved him: that by this universal benevolence, he should *dwell in God* (who is love) *and God in him:* that he should serve the Lord his God with all his strength, and in all things singly aim at his glory.

These were the things which the righteousness of the law required, that he who did them might live thereby. But it farther required, that this entire obedience to God, this inward

and outward holiness, this conformity both of heart and life to his will, should be perfect in degree. No abatement, no allowance could possibly be made, for falling short in any degree, as to any jot or tittle, either in the outward or the inward law. If every commandment relating to outward things was obeyed, yet that was not sufficient, unless every one was obeyed with all the strength, in the highest measure, and most perfect manner. Nor did it answer the demand of this covenant, to love God with every power and faculty, unless he were loved with the full capacity of each, with the whole possibility of the soul.

One thing more was indispensably required by the righteousness of the law, namely, that this universal obedience, this perfect holiness both of heart and life, should be perfectly uninterrupted also, should continue without any intermission, from the moment wherein God created man, and breathed into his nostrils the breath of life, until the days of his trial be ended, and he should be confirmed in life everlasting.

Sermon on Romans iv. 5.

THE DIFFERENCE BETWEEN THE RIGHTEOUSNESS OF THE LAW, AND THE RIGHTEOUSNESS OF FAITH.

What is the difference then between the *righteousness which is of the law*, and the *righteousness which is of faith?* Between the first covenant, or the covenant of works, and the second, the covenant of grace? The essential, unchangeable difference is this: the one supposes him to whom it is given, to be already holy and happy, created in the image, and enjoying the favour of God; and prescribes the condition whereon he may continue therein, in love and joy, life and immortality.—The other supposes him to whom it is given, to be now unholy and unhappy; fallen short of the glorious image of God, having the wrath of God abiding on him, and hastening through sin, whereby his soul is dead, to bodily death, and death everlasting. And to man in this state, it prescribes the condition, whereon he may regain the pearl he has lost: may recover the favour, and image of God, may retrieve the life of God in his soul, and be restored to the knowledge and the love of God, which is the beginning of life eternal.

Again, the covenant of works, in order to man's continuance in the favour of God, in his knowledge and love, in holiness and happiness, required of perfect man, a perfect and uninter-

rupted obedience, to every point of the law of God. Whereas the covenant of grace, in order to man's recovery, of the favour and life of God, requires only faith, living faith in him, who through God justifies him that obeyed not.

Yet again, The covenant of works required of Adam and all his children, to pay the price themselves, in consideration of which, they were to receive all the future blessings of God. But in the covenant of grace, seeing we have nothing to pay, God frankly forgives us all: provided only, that we believe in him, who hath *paid the price for us;* who hath given himself a *propitiation for our sins, for the sins of the whole world.*

Thus the first covenant required what is now *afar off* from all the children of men; namely, unsinning obedience, which is far from those who are *conceived and born in sin.* Whereas the second requires what is nigh at hand; as though it should say, Thou art sin: God is love. Thou by sin art fallen short of the glory of God; yet there is mercy with him. Bring then all thy sins to the pardoning God, and they shall vanish away as a cloud. If thou wert not ungodly, there would be no room for him to justify thee as ungodly. But now draw near, in full assurance of faith. He speaketh, and it is done. Fear not, only believe: for even the just God *justifieth all that believe in Jesus.*

MORAL LAW FROM ITS NATURE CANNOT BE DISANNULLED.

This is a law which never can be broken, which *stands fast as the faithful witness in heaven.*—The moral stands on an entirely different foundation, from the ceremonial or ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people: whereas this was from the beginning of the world: being *written, not on tables of stone*, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force, upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

I am not come to destroy but to fulfil. Some have conceived our Lord to mean, I am come to fulfil this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfil every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse.

Without question his meaning in this place is, (consistently with all that goes before and follows after) *I am come* to establish in its fulness, in spite of all the glosses of men. I am come to place in a full and clear view, whatsoever was dark or obscure therein. I am come to declare the true and full import of every part of it; to shew the length and breadth, the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of all its branches.

And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us: in which he has not introduced a new religion into the world, but the same which was from the beginning: a religion, the substance of which is without question, "as old as the creation:" being coeval with man, and having proceeded from God, at the very time when *man became a living soul:* the substance, I say, for some circumstances of it, now relate to man as a fallen creature. A religion witnessed to, both by the law and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood. till the great Author of it himself, condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.

Sermon on Matt. v. 17, 18, 19, 20.

THE LAW, A PICTURE OF ITS AUTHOR.

Now this law is an incorruptable picture of the High and Holy One that inhabiteth eternity. It is he whom in his essence no man hath seen, or can see, made visible to men and angels. It is the face of God unveiled: God manifested to his creatures as they are able to bear it; manifested to give and not to destroy life; that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense we may apply to this law, what the apostle says of his Son, it is *The streaming forth*, or out-beaming *of his glory, the express image of his person.*

"If virtue," said the ancient Heathen, "could assume such a shape as that we could behold her with our eyes, what wonderful love would she excite in us!" If virtue could do this! It is done already. The law of God is all virtues in one, in such a shape, as to be beheld with open face, by all those whose eyes God hath enlightened. What is the law but divine virtue and wisdom, assuming a visible form? What is it, but the original ideas of truth and good, which were lodged in the uncreated mind from eternity, now drawn forth and clothed with such a vehicle, as to appear even to human understanding?

If we survey the law of God in another point of view, it is supreme, unchangable reason: it is unalterable rectitude: it is the everlasting fitness of all things that are or ever were created.

I am sensible, what a shortness, and even impropriety there is, in these and all other human expressions, when we endeavour by these faint pictures, to shadow out the deep things of God. Nevertheless we have no better, indeed no other way during this our infant state of existence. As *we* now *know* but *in part*, so we are constrained to *prophecy*, i. e. speak of the things of God, *in part* also. *We cannot order our speech by reason of darkness*, while we are in this house of clay.—While I am *a child I* must *speak as a child*. But I shall soon *put away childish things*. For *when that which is perfect is come, that which is in part shall be done away*.

But to return. The law of God, (speaking after the manner of men) is a copy of the eternal mind, a transcript of the divine nature: yea it is the fairest offspring of the Everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim and all the company of heaven, and the glory and joy of every wise believer, every well instructed child of God upon earth.

Sermon on Rom. vii. 12.

THE LAW AND THE GOSPEL IN PERFECT UNION WITH EACH OTHER.

From all this we may learn, that there is no contrariety at all, between the law and the gos-

pel: that there is no need for the law to pass away, in order to the establishing of the gospel. Indeed neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words considered in different respects, are parts both of the law and of the gospel: if they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, *Thou shalt love the* Lord *thy* God *with all thy heart*, when considered as a commandment, is a branch of the law: when regarded as a promise, is an essential part of the gospel: the gospel being no other than the commands of the law, proposed by way of promises. Accordingly poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

There is therefore the closest connexion that can be conceived, between the law and the gospel.—On the one hand, the law continually makes way for, and points us to the gospel: on the other the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbour, to be meek, humble or holy: we feel that we are not sufficient for these things: yea, that *with man this is impossible*. But we see a promise of God, to give us that love, and to make us humble, meek, and holy. We lay hold

of this gospel of these glad tidings: it is done unto us according to our faith: And *the righteousness of the law is fulfilled in us*, through faith which is in *Christ Jesus*.

We may yet farther observe, that every command in holy writ, is only a covered promise.—For by that solemn declaration, *This is the covenant I will make after those days, saith the* Lord, *I will put my laws into your minds, and write them in your hearts*, God hath engaged to give whatsoever he commands. Does he command us then to *pray without ceasing?* To *rejoice evermore?* To be *holy as he is holy?* It is enough.—He will work in us this very thing. It shall be unto us according to his word.

Sermon on Matt. v. 17, 18, 19, 20.

FAITH.

What faith is it then through which we are saved? It may be answered, first, in general, it is a faith in Christ; Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely, distinguished from the faith either of ancient or modern Heathens. And from the faith of a devil, it is fully distinguished by this—it is not barely a speculative, rational thing; a cold, lifeless assent: a train of ideas in the head; but also a disposition of the heart. For thus saith the scrip-

ture, *With the heart, man believeth unto righteousness. And, If thou shalt confess with thy mouth the Lord Jesus, and shall believe with thy* heart, *that God hath raised him from the dead, thou shalt be saved.*

And herein does it differ from that faith which the apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. It acknowledges his death as the only sufficient means of redeeming man from death eternal; and his resurrection as the restoration of us all to life and immortality: inasmuch as *he was delivered for our sins, and rose again for our justification.* Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbancy upon him as our atonement and our life; as *given for us*, and *living in us;* and in consequence hereof, a closing with him, and cleaving to him, as *our wisdom, righteousness, sanctification, and redemption.*

Sermon on Ephes. ii. 8.

THE RIGHTEOUSNESS OF CHRIST, AND HOW IMPUTED TO BELIEVERS.

The righteousness of Christ is either internal or external. His internal righteousness is

the image of God, stampt on every power and faculty of his soul. It is a copy of his divine righteousness, so far as it can be imparted to a human spirit. It is a transcript of the divine purity, the divine justice, mercy and truth. It includes love, reverence, resignation to his Father; humility, meekness, gentleness: love to lost mankind, and every other holy and heavenly temper: and all these in the highest degree, without any defect, or mixture of unholiness.

It was the least part of his external righteousness, that he did nothing amiss: that he knew no outward sin of any kind, neither was *guile found in his mouth;* that he never spoke one improper word, nor did one improper action. Thus far it is only a negative righteousness, though such an one as never did, nor ever can belong to any one that is born of a woman, save himself alone. But even his outward righteousness was positive too.—*He did all things well.* In every word of his tongue, in every work of his hands, he did precisely the *will of him that sent him.* In the whole course of his life, he did the will of God on earth, as the angels do it in heaven. All he acted and spoke were exactly right in every circumstance. The whole and every part of his obedience was complete. *He fulfilled all righteousness.*

But his obedience implied more than all this: it implied not only doing, but suffering: suffer-

ing the whole will of God, from the time he came into the world, till *he bore our sins in his own body upon the tree:* yea, till having made a full atonement for them, he bowed his head, and gave up the ghost. This is usually termed the passive righteousness of Christ, the former, his active righteousness. But as the active and passive righteousness of Christ were never in fact separated from each other, so we never need seperate them at all, in speaking or even thinking. And it is with regard to both these conjointly, that Jesus is called *The Lord our righteousness.*

But when is it, that any of us may truly say, *The Lord our righteousness?* In other words, when is it that the righteousness of Christ is imputed to us, and in what sense is it imputed?

Look through all the world, and all the men therein are either believers or unbelievers The first thing then which admits of no dispute among reasonable men is this: To all believers the righteousness of Christ is imputed; to unbelievers it is not.

"But when is it imputed?" When they believe. In that very hour the righteousness of Christ is theirs. It is imputed to every one that believes, as soon as he believes; faith and the righteousness of Christ are inseparable. For if he believes according to scripture, he believes in the righteousness of Christ. There is

no true faith, that is, justifying faith, which hath not the righteousness of Christ for its object.

"But in what sense is this righteousness imputed to believers?" In this: All believers are forgiven and accepted, not for the sake of any thing in them, or any thing that ever was, that is, or ever can be done by them, but wholly and solely for the sake of what Christ hath done and suffered for them. I say again, not for the sake of any thing in them, or done by them, of their own righteousness or works. *Not for works of righteousness which we have done, but of his own mercy he saved us. By grace are ye saved through faith. Not of works, lest any man should boast:* but wholly and solely for the sake of what Christ hath done and suffered for us. We are *justified freely, by his grace, through the redemption that is in Jesus Christ.* And this is not only the means of our obtaining the favour of God, but of continuing therein. It is thus we come to God at first: it is by the same we come unto him ever after. We walk in one and the same new and living way, till our spirit returns to God.

Sermon on Jeremiah xxiii. 6.

JUSTIFICATION BY FAITH.

Does then the good Shepherd seek and save only those that are found already? No: he seeks

and saves that which is lost. He pardons those who *need* his pardoning mercy. He saves from the guilt of sin, (and at the same time from the power) sinners of every kind, of every degree; men who, till then, were altogether ungodly; in whom the love of the Father was not; and consequently, in whom dwelt no good thing, no good or truly Christian temper: But all such as were evil and abominable, pride, anger, love of the world, the genuine fruits of that "carnal mind, which is enmity against God."

These "who are sick, the burden of whose sins is intolerable," are they that *need a Physician:* these who are guilty, who groan under the wrath of God, are they that need a pardon. These who are *condemned already*, not only by God, but also by their own conscience, as by a thousand witnesses, of all their ungodliness, both in thought, and word, and work, cry aloud for him that "justifieth the ungodly, through the redemption that is in Jesus: The ungodly and him that worketh not;" that worketh not before he is justified; any thing that is good, that is truly virtuous or holy, but only evil continually. For his heart is necessarily, essentially evil till the love of God is shed abroad therein. And while the tree is corrupt, so are the fruits;" "for an evil tree cannot bring forth good fruit."

Justifying faith implies not only a divine evidence or conviction, that God *was in Christ, reconciling the world unto himself*, but a sure trust and confidence that Christ died for *my* sins, that he loved *me*, and gave himself for *me*. And at what time soever a sinner thus believes, be it in early childhood, in the strength of his years, or when he is old and hoary-headed, God justifieth that ungodly one: God, for the sake of his Son, pardoneth and absolveth him who had in him till then no good thing. Repentance indeed God had given him before; but that repentance was neither more nor less than a deep sense of the want of all good, and the presence of all evil. And whatever good he hath or doth from that hour, when he first believes in God, through Christ, faith does not *find* but *bring*. This is the fruit of faith. First the tree is good, and then the fruit is good also.

He hath no righteousness at all, antecedent to this, not so much as negative righteousness or innocence. But *faith is imputed to him for righteousness*, the very moment that he believeth. Not that God thinketh him to be what he is not. But as *he made Christ to be sin for us*, that is, treated him as a sinner, punishing him for our sins, so he counteth us righteous from the time we believe in him: that is, he doth both punish us for our sins, yea, treats us as though we were guiltless and righteous.

It was therefore an instance of wisdom worthy of a God, to appoint such a condition of reconciliation, for him and all his posterity, as might effectually humble, might abase them to the dust. And such is faith. It is peculiarly fitted for this end. For he that cometh unto God by this faith, must fix his eye singly on his own wickedness, on his guilt and helplesness, without having the least regard to any supposed good in himself, to any virtue or righteousness whatsoever. He must come as a mere sinner inwardly and outwardly, self destroyed and self-condemned, bringing nothing to God but ungodliness only, pleading nothing of his own but sin and misery. Thus it is, and thus alone, when his *mouth is stopped*, and he stands utterly *guilty before God*, that he can *look unto Jesus*, as the whole and sole *propitiation for his sins*. Thus only can he be *found in him*, and receive the *righteousness which is of God by faith*.

Sermon on Rom. iv. 5.

JUSTIFICATION.

The plain scriptural notion of Justification is pardon, the forgiveness of sins. It is that act of God the Father, whereby, for the sake of the propitiation made by the blood of his Son, he *sheweth forth his righteousness* (or mercy) *by the remission of the sins that are past*. This is the easy, natural account of it, given by St.

Paul, throughout this whole Epistle. So he explains it himself, more particularly in this, and in the following chapter. Thus in the next verses but one to the text, "Blessed are they," saith he, "whose iniquities are forgiven, and whose sins are covered: Blessed is the man to whom the Lord will not impute sin." To him that is justified or forgiven, God *will not impute sin* to his condemnation.—He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out: shall not be remembered or mentioned against him, any more than if they had not been. God will not inflict on that sinner what he deserved to suffer, because the Son of his love hath suffered for him. And from the time we are "accepted through the Beloved, reconciled to God through his blood," he loves and blesses, and watches, over us for good, even as if we had never sinned.

Sermon on Rom. iv. 5.

THE DIFFERENCE BETWEEN JUSTIFICATION AND THE NEW BIRTH.

It has been frequently supposed, that the being born of God was all one with the being justified: that the new birth and justification were only different expressions, denoting the

same thing; it being certain on the one hand, that whoever is justified, is also born of God: and on the other, that whoever is born of God, is also justified: yea, that both these gifts of God are given to every believer in one and the same moment. In one point of time his sins are blotted out, and he is born again of God.

But though it be allowed, that justification and the new birth are in point of time inseparable from each other, yet are they easily distinguished, as being not the same, but things of a widely different nature. Justification implies only a relative, the new birth a real change. God, in justifying us, doth someting *for* us: in begetting us again, he does the work *in* us. The former changes our outward relation to God, so that of enemies become children. By the latter, our inmost souls are changed, so that of sinners we become saints. The one restores us to the favour, the other to the image of God. The one is, the taking away the guilt, the other, the taking away the power of sin. So that although they are joined together in point of time, yet are they of wholly distinct natures.

Sermon on 1 *John* iii. 9.

REPENTANCE AND FAITH ANSWER EACH OTHER.

Thus it is, that in the children of God, repentance and faith exactly answer each other. By

repentance we feel the sin remaining in our hearts, and cleaving to our words and actions. By faith we receive the power of God in Christ, purifying our hearts and cleansing our hands. By repentance we are still sensible we deserve punishment for all our tempers, words, and actions. By faith we are conscious that our Advocate with the Father, is continually pleading for us, and thereby continually turning aside all condemnation and punishment from us. By repentance we have an abiding conviction, that there is no help in us.—By faith we receive not only mercy, but *grace to help* in every *time of need.* Repentance disclaims the very possibility of any other help. Faith accepts all the help we stand in need of, from him that hath all power in heaven and earth. Repentance says, Without him I can do nothing: Faith says, *I can do all things through Christ strengthening me.* Through him I can not only overcome, but expel all the enemies of my soul, through him I can *love the Lord my God with all my heart, mind, soul, and strength:* yea, and *walk in holiness and righteousness before him all the days of my life.*

Sermon on Mark i, 15.

THE FRUITS AND BENEFITS OF A CHRISTIAN HOPE.

Those who are thus by faith, *born of God*, have also *strong consolation through hope:* even

the testimony of their own spirit, with the Spirit which witnesses in their hearts, that they are the children of God. Indeed it is the same Spirit who works in them that clear and cheerful confidence, that their heart is upright toward God; that good assurance, that they now do, through his grace, the things which are acceptable in his sight; that they are now in the path which leadeth to life, and shall by the mercy of God, endure therein to the end. It is he who giveth them a lively expectation of receiving all good things at God's hand; a joyous prospect of that *crown of glory, which is reserved in heaven* for them. By this anchor a Christian is kept steady in the midst of the waves of this troublesome world, and preserved from striking upon either of those fatal rocks, presumption or despair. He is neither discouraged by the misconceived severity of his Lord, nor does he *despise the riches of his goodness.* He neither apprehends the difficulties of the race set before him to be greater than he has strength to conquer, nor expects them to be so little as to yield him the conquest, till he has put forth all his strength. The experience he already has in the Christian warfare, as it assures him, his "labour is not in vain, if whatever his hand findeth to do, he doth it with his might;" so it forbids his entertaining so vain a thought, as that he can otherwise gain any advantage, as

that any virtue can be shewn, any praise attained, by *faint hearts and feeble hands:* or indeed by any but those who pursue the same course with the great apostle of the Gentiles; I, says he, "so run not as uncertainly, so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest by any means when I have preached to others, I myself should be a cast-away."

By the same discipline is every good soldier of Christ, to *inure himself to endure hardship.* Confirmed and strengthened by this, he will be able not only to renounce the *works of darkness,* but every appetite too, and every affection, which is not subject to the law of God. For "every one," saith St. John, "who hath this hope, purifieth himself even as he is pure." It is his daily care, by the grace of God in Christ, and through the blood of the covenant, to purge the inmost recesses of his soul, from the lusts that before possessed and defiled it; from uncleanness, and envy, and malice, and wrath, from every passion and temper, that is *after the flesh,* that either springs from, or cherishes his native corruption: as well knowing, that he whose very *body is the temple of God,* ought to admit into it nothing common or unclean; and that *holiness becometh* that *house forever,* where the Spirit of holiness vouchsafes to dwell.

Sermon on Rom. ii. 29.

THE EXCELLENCY AND NATURE OF DIVINE LOVE.

Love is the fulfilling of the law, the end of the commandment. Very excellent things are spoken of love; it is the essence, the spirit, the life of all virtue. It is not only the first and great command, but it is all the commandments in one. Whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, or honourable; if there be any virtue, if there be any praise, they are all comprised in this one word, love. In this is perfection, and glory, and happiness: The royal law of heaven and earth is this, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*

Not that this forbids us to love any thing besides God. It implies, that we *love our brother also.* Nor yet does it forbid us (as some have strangely imagined) to take pleasure in any thing but God. To suppose this, is to suppose the Fountain of Holiness is directly the Author of sin: since he has inseparably annexed pleasure to the use of those creatures, which are necessary to sustain the life he has given us.

This, therefore, can never be the meaning of his command. What the real sense of it is, both our blessed Lord and his apostles tell us too frequently and too plainly to be misunder-

stood. They all with one mouth bear witness, that the true meaning of those several declarations, *The Lord thy God is one Lord. Thou shalt have no other Gods but me: Thou shalt love the Lord thy God with all thy strength: Thou shalt cleave unto him.* The *desire of thy soul* shall be *to his name;* is no other than this. The one perfect good shall be your one ultimate end. One thing shall ye desire for its own sake, the fruition of him that is All in All. One happiness will ye propose to your souls, even a union with him that made them: the having of *fellowship with the Father and the Son:* the being *joined to the Lord in one spirit.* One design ye are to pursue to the end of time, the enjoyment of God in time and in eternity. Desire other things so far as they tend to this. Love the creature—as it leads to the Creator. But in every step you take, be this the glorious point that terminates your view. Let every affection, and thought, and word, and work, be subordinate to this. Whatever ye desire or fear, whatever ye seek or shun, whatever ye think, speak, or do, be it in order to your happiness in God, the sole end as well as source of your being.

Serm. on Rom. ii. 29.

PATIENCE.

But what is *Patience?* We do not now speak of a Heathen Virtue: neither of a natural indolence: but of a gracious temper wrought in the heart of a believer, by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither *despising* our sufferings, *making little* of them, passing over them lightly, as if they were owing to chance, or second causes: nor on the other hand affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of Patience is suffering, either in body or mind. Patience does not imply the not *feeling* this: it is Apathy or Insensibility. It is at the utmost distance from Stoical Stupidity! yea, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the Author of all his suffering, even God his Father: what is the *motive* of his *giving us* to suffer?—Not so properly his Justice as his love: and what is the *end* of it? Our *profit, that we may be partakers of his Holiness.*

Sermon on James i. 4.

ALL CHRISTIANS SHOULD BE UNITED IN LOVE, THOUGH THEY MAY DIFFER IN OPINIONS, OR MODES OF WORSHIP.

Although a difference in opinions or modes of worship, may prevent an entire external union, Why need it prevent our union in affection?—Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion! Without all doubt we may. Herein all the children of God may unite, notwithstanding these smaller differences. These remaining as they are, they may forward one another, in love, and in good works.

Although therefore every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some church, as it is usually termed, (which implies a particular manner of worshipping God;) for *two cannot walk together unless they be agreed;* yet none can be obliged by any power on earth, but that of his own conscience, to prefer this or that congregation to another, this or that particular manner of worship. I know it is commonly supposed, That the place of our birth fixes the church to which we ought to belong: that one, for instance, who is born in *England* ought to be a member of that which is stiled *The Church of England*, and consequently to worship God in

the particular manner which is prescribed by that church. I was once a zealous maintainer of this: but I find many reasons to abate of this zeal. I fear it is attended with such difficulties, that no reasonable man can get over. Not the least of which is, that if this rule had took place, there could have been no reformation from Popery: seeing it entirely destroys the right of private judgment, on which that wholesome reformation stands.

I dare not therefore presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical. But my belief is no rule for another. I ask not therefore of him with whom I would unite in love, "Are you of my church? Of my congregation? Do you receive the same form of church-government, and allow the same church-officers with me? Do you join in the same form of prayer wherein I worship God? I inquire not, do you receive the supper of the Lord in the same posture and manner as I do? Nor, whether in the administration of baptism, you agree with me, in admitting sureties for the baptized? In the manner of administering it? Or the age of those to whom it should be administered? Nay, I ask not of you (as clear as I am in my own mind) whether you allow baptism and the Lord's supper at all? Let all these things stand by: we will talk of them, if need be, at a more convenient season. My only

question at present is, *Is thine heart right as my heart is with thy heart?*

If it be, give me thine hand. I do not mean, "Be of my opinion." You need not. I do not expect or desire it. Neither do I mean, "I will be of your opinion." I cannot. It does not depend on my choice: I can no more think, than I can see, or hear as I will. Keep you your opinion, I mine: and that as steadily as ever. You need not even endeavour to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and on the other. Only *give me thine hand.*

I do not mean, "embrace my modes of worship; or, I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act, as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the *Episcopal* form of church-government to be scriptural and apostolical. If you think the *Presbyterian* or *Independent* is better, think so still, and act accordingly. I believe infants ought to be baptized, and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me, that forms of prayer are

of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is, that I ought not to forbid water, wherein persons may be baptized: and, that I ought to eat bread and drink wine, as a memorial of my dying Master. However, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment, upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. *If thine heart is as my heart*, if thou lovest God and all mankind, I ask no more: *give me thine hand.*

Sermon on 2 Kings x. 15.

WHEREIN THE RIGHTEOUSNESS OF THE CHRISTIAN EXCEEDS THAT OF THE PHARISEE.

It may be, indeed, that some of the Scribes and Pharisees, endeavoured to keep all the commandments, and consequently were, as touching the righteousness of the law, that is, according to the letter of it, blameless. But still the righteousness of a Christian exceeds all this righteousness of a Scribe or Pharisee, by fulfilling the spirit as well as the letter of the law, by inward as well as outward obedience. In this, in the spirituality of it, it admits of no compa-

rison. This is the point which our Lord has so largely proved, in the whole tenor of this discourse. Their righteousness was external only; Christian righteousness is in the inner man. The Pharisee *cleansed the outside of the cup and the platter;* the Christian is clean within. The Pharisee laboured to present God with a good life; the Christian with a holy heart. The one shook off the leaves, perhaps the fruits of sin; the other *lays the axe to the root:* as not being content with the outward form of godliness, how exact soever it may be, unless the life, the Spirit, the power of God unto salvation, be felt in the inmost soul.

Thus, to do no harm, to do good, to attend the ordinances of God (the righteousness of a Pharisee) are all external: Whereas, on the contrary, poverty of spirit, mourning, meekness, hunger and thirst after righteousness, the love of our neighbour, and purity of heart (the righteousness of a Christian) are all internal. And even peace-making (or doing good) and suffering for righteousness sake, stand entitled to the blessings annexed to them, only as they imply these inward dispositions, as they spring from, exercise and confirm them. So that whereas the righteousness of the Scribes and Pharisees was external only, it may be said, in some sense, that the righteousness of a Christian is internal only: All his actions and suffer-

ings being as nothing in themselves, being estimated before God only by the tempers from which they spring.

Sermon on Matt. v. 17, 18, 19, 20.

THE CHARACTER OF PEACE-MAKERS.

Hence we may easily learn, in how wide a sense, the term, *peace-makers* is to be understood. In its literal meaning it implies, those lovers of God and man, who utterly detest and abhor all strife and debate, all variance and contention: and accordingly labour with all their might, either to prevent this fire of hell from being kindled, or when it is kindled, from breaking out, or when it is broke out, from spreading any farther. They endeavour to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace, where it is, as to restore it, where it is not. It is the joy of their heart. to promote, to confirm, to increase mutual good will among men: but more especially among the children of God, however distinguished by things of smaller importance; that as they have all *one Lord, one faith;* as they *are* all *called in one hope of their calling*, so they may all "walk worthy of the vocation where-

with they are called: with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit, in the bond of peace."

But in the full extent of the word, a *peace-maker* is one, as he hath opportunity, *doth good unto all men:* one that being filled with the love of God and all mankind, cannot confine the expressions of it to his own family, or friends, or acquaintance, or party: or to those of his own opinions; no, nor those who are partakers of like precious faith: but steps over all these narrow bounds that he may do good to every man: that he may some way or other manifest his love to neighbours and strangers, friends and enemies. He doth good to them all, as he hath opportunity, that is, on every possible occasion; *redeeming the time*, in order thereto, *buying up every opportunity*, improving every hour, losing no moment wherein he may profit another. He does good, not of one particular kind, but good in general: in every possible way, employing herein all his talents of every kind; all his powers and faculties of body and soul; all his fortune, his interest, his reputation; desiring only that when his Lord cometh, he may say, "Well done, good and faithful servant!"

Sermon on Matt. v. 8, 9, 10, 11, 12.

CHARITY.

The outward work, without charity, profiteth nothing; but whatsoever is done out of charity, be it never so little and contemptible in the sight of the world, is wholly fruitful: for God weigheth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.

Vol VII. of the Works, p. 326.

THREE-FOLD STATE OF MAN DESCRIBED.

The *natural man* neither fears nor loves God: one *under the law* fears; one *under grace*, loves him. The first has no light in the things of God, but walks in utter darkness; the second sees the painful light of hell; the third, the joyous light of heaven. He that sleeps in death, has a false peace. He that is awakened has no peace at all. He that believes, has true peace, the peace of God, filling and ruling his heart. The heathen, baptized or unbaptized, hath a fancied liberty, which is indeed licentiousness: the Jew, (or one under the Jewish dispensation) is in heavy, grievous bondage: the Christian enjoys the true glorious liberty of the sons of God. An unawakened child of the devil, sins willingly: One that is awakened sins unwillingly: the child of God "sinneth not, but keepeth himself, and the wicked one toucheth him not. To con-

clude ; the natural man neither conquers nor fights ; the man under the law fights with sin, but cannot conquer : the man under grace fights and conquers, yea, is *more than conqueror, through him that loveth.*

Sermon on Rom. viii. 15.

LOVE SUPERIOR TO FAITH.

Very excellent things are spoken of faith, and whosoever is a partaker thereof, may well say with the apostle, "Thanks be to God for his unspeakable gift." Yet still it loses all its excellence, when brought into comparison with love. What St. Paul observes concerning the superior glory of the gospel, above that of the law, may with great propriety be spoken of the superior glory of love, above that of faith. "Even that which was made glorious, hath no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious, much more doth that which remaineth exceed in glory." Yea, all the glory of faith, before it is done away, arises hence, That it ministers to love. It is the great temporary means which God hath ordained to promote that eternal end.

Let those who magnify faith beyond all proportion, so as to swallow up all things else, and who so totally misapprehend the nature of it, as

to imagine it stands in the place of love, consider farther, That as love will exist after faith, so it did exist long before it. The angels, who from the moment of their creation, beheld the face of their Father that is in heaven, had no occasion for faith, in its general notion, as it is the evidence of things not seen. Neither had they need of faith, in its particular acceptation, faith in the blood of Jesus: for he took not upon him the nature of angels; but only the seed of Abraham. There was therefore no place before the foundation of the world, for faith either in the general or particular sense. But there was for love. Love existed from eternity, in God, the great ocean of love. Love had a place in all the children of God, from the moment of their creation. They received at once from their gracious Creator, to exist, and to love.

Nor is it certain (as ingeniously and plausibly as many have descanted upon this,) That faith, even in the general sense of the word, had any place in paradise. It is highly probable, from that short and uncircumstantial account which we have in holy writ, that Adam, before he rebelled against God, walked with him by sight, and not by faith.

"For then his reason's eye was strong and clear,
And as an eagle can behold the sun,

Might have beheld his Maker's face as near,
As th' intellectual angels could have done."

He was then able to talk with him face to face, whose face we cannot now see and live. And consequently had no need of that faith, whose office it is, to supply the want of sight.

On the other hand, it is absolutely certain, faith in its particular sense had then no place. For in that sense it necessarily pre-supposes sin, and the wrath of God declared against the sinner: without which there is no need of an atonement, for sin, in order to the sinner's reconciliation with God.—Consequently, as there was no need of an atonement before the fall, so there was no place for faith in that atonement: man being then pure from every stain of sin, holy as God is holy. But love even then filled his heart. It reigned in him without a rival. And it was only when love was lost by sin, that faith was added, not for its own sake, nor with any design, that it should exist any longer, than until it had answered the end for which it was ordained, namely, To restore man, to the love from which he was fallen. At the fall therefore was added this evidence of things not seen, which before was utterly needless: this confidence in redeeming love, which could not possibly have any place, till the promise was made, that the seed of the woman should bruise the serpent's head,

Faith then was originally designed of God, to re-establish the law of love. Therefore in speaking thus, we are not undervaluing it, or robbing it of its due praise: but on the contrary shewing its real worth, exalting it in its just proportion, and giving it that very place which the wisdom of God assigned it from the beginning. It is the grand means of restoring that holy love, wherein man was originally created. It follows, that although faith is of no value in itself, (as neither is any other means whatsoever) yet as it leads to that end, the establishing anew the law of love in our hearts, and as, in the present state of things, it is the only means under heaven for effecting it: it is, on that account, an unspeakable blessing to man, and of unspeakable value before God.

Sermon on Rom. iii. 31.

BIBLE THE CHRISTIAN'S RULE.

This is a *lantern unto* a Christian's *feet, and a light in all his paths*. This alone he receives as his rule of right or wrong, of whatsoever is really good or evil. He esteems nothing good, but what is here enjoined, either directly or by plain consequence. He accounts nothing evil but what is here forbidden, either in plain terms, or by undeniable inference. Whatever the scripture neither forbids nor enjoins (either di-

rectly, or by plain consequence) he believes to be of an indifferent nature, to be in itself neither good nor evil: This being the whole and sole outward rule, whereby his conscience is to be directed in all things.

Sermon on 2 *Cor.* i. 12.

THE PURE IN HEART SEE GOD IN ALL THINGS.

The pure in heart see all things full of God. They see him in the firmament of heaven, in the moon walking in brightness, in the sun when he rejoiceth as a giant to run his course. They see him *making the clouds his chariots, and walking upon the wings of the wind. They see him preparing rain for the earth, and blessing the increase of it; giving grass for the cattle, and green herb for the use of man. They see the Creator of all, wisely governing all, and upholding all things by the word of his power. O Lord, our Governor! How excellent is thy name in all the world!*

In all his providences relating to themselves, to their souls or bodies, the pure in heart do more particularly see God. They see his hand ever over them for good; giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing all the cir-

cumstances of their life, according to the depth both of his wisdom and mercy.

But in a more especial manner, they see God in his ordinances. Whether they appear in the great congregation, to *pay him the honour due unto his name, and worship him in the beauty of holiness; or enter into their closets*, and there pour out their souls before their *Father which is in secret:* whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or by eating of that bread, and drinking of that cup, "shew forth his death till he come" in the clouds of heaven: in all these his appointed ways, they find such a near approach as cannot be expressed. They see him, as it were face to face, and "talk with him, as a man talketh with his friend;" a fit preparation for those mansions above, wherein they shall *see him as he is.*

Sermon on Matt. v. 8, *&c.*

CONCIENCE DESCRIBED.

What are we to understand by *conscience?*— What is the meaning of this word that is in every ones mouth? One would imagine it was an exceeding difficult thing to discover this, when we consider, how large and numerous volumes have been from time to time wrote on this subject: and how all the treasures of ancient

and modern learning have been ransacked, in order to explain it —And yet it is to be feared, it has not received much light from all those elaborate inquiries. Rather, have not most of those writers puzzled the cause, *darkening counsel by words without knowledge;* perplexing a subject plain in itself, and easy to be understood? For, set aside but hard words, and every man of an honest heart will soon understand the thing.

God has made us thinking beings, capable of perceiving what is present, and of reflecting or looking back on what is past. In particular, we are capable of perceiving, whatsoever passes in our own hearts or lives; of knowing whatsoever we feel or do; and that either while it passes, or when it is past. This we mean, when we say, Man is a *conscious being:* he hath a *consciousness* or inward perception, both of things present and past, relating to himself, of his own tempers and outward behaviour. But what we usually term *conscience*, implies somewhat more than this. It is not barely, the knowledge of our present, or the remembrance of our preceding life. To remember, to bear witness either of past or present things, is only one, and the least office of conscience. Its main business is to excuse or accuse, to approve or disapprove, to acquit or condemn.

Some late writers indeed have given a new name to this, and have chose to style it a *moral sense*.—But the old word seems preferable to the new, were it only on this account, That it is more common and familiar among men, and therefore easier to be understood. And to Christians it is undeniably preferable, on another account also; namely because it is scriptural; because it is the word which the wisdom of God hath chose to use in the inspired writings.

And according to the meaning wherein it is generally used there, particularly in the epistles of St. Paul, we may understand by conscience, A faculty or power, implanted by God in every soul that comes into the world, of perceiving what is right or wrong in his own heart or life, in his tempers, thoughts, words, and actions.

Sermon on 2 Cor. i. 12.

THE NECESSITY AND ADVANTAGE OF ATTENDING TO CHRIST IN HIS WORD.

Let us observe, who it is, that is here speaking, that we may *take heed how we hear*. It is the Lord of heaven and earth, the Creator of all, who as such, has a right to dispose of all his creatures; the Lord our governor, whose kingdom is from everlasting, and ruleth over all; the great Law-giver, who can well enforce all his

laws, being *able to save and to destroy;* yea, to punish with everlasting destruction from his presence, and from the glory of his power. It is the eternal Wisdom of the Father, who knoweth whereof we are made, and understands our inmost frame ; who knows how we stand related to God, to one another, to every creature which God hath made; and consequently how to adapt every law he prescribes, to all the circumstances wherein he hath placed us. It is he who is *loving unto every man, whose mercy is over all his works:* the God of love, who having emptied himself of his eternal glory, is come forth from his Father, to declare his will to the children of men, and then, goeth again to the Father who is sent of God *to open the eyes of the blind, to give light to them that sit in darkness.* It is the great Prophet of the Lord, concerning whom God hath solemnly declared long ago, *whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* Or, as the apostle expresses it, *Every soul which will not hear that Prophet, shall be destroyed from among the people.*

And what is it which he is teaching? The Son of God, who came from heaven, is here shewing us the way to heaven, to the place which he hath prepared for us, the glory he had before the world began. He is teaching us the true way to life everlasting, the royal way which

leads to the kingdom. And the only true way; for there is none besides: all other paths lead to destruction. From the character of the speaker we are well assured, that he hath declared the full and perfect will of God. He hath uttered not one tittle too much; nothing more than he had received of the Father. Nor too little; he hath not shunned to declare the whole counsel of God. Much less hath he uttered any thing wrong, any thing contrary to the will of him that sent him. All his words are true and right, concerning all things, and shall stand fast for ever and ever.

Sermon on Matt. v. 1, 2, 3, 4.

OUTWARD MEANS INEFFECTUAL WITHOUT THE SPIRIT AND GRACE OF CHRIST.

We allow, that all outward means whatever, if separate from the spirit of God, cannot profit at all, cannot conduce in any degree, either to the knowledge or love of God. Without controversy, the help that is done upon earth, he doth it himself. It is he alone, who by his almighty power, worketh in us what is pleasing in his sight. And all outward things, unless he work in them and by them, are mere weak and beggarly elements. Whosoever therefore imagines, there is any intrinsic power, in any means whatsoever, does greatly err, not knowing the

scriptures, neither the power of God. We know that there is no inherent power, in the words that are spoken in prayer; in the letters of scripture read, the sound thereof heard, or the bread and wine received in the Lord's supper; but that it is God alone who is the giver of every good gift; the author of all grace; that the whole power is of him, whereby through any of these, there is any blessing conveyed to our soul. We know likewise, that he is able to give the same grace, though there was no means on the face of the earth. In this sense we may affirm, that with regard to God, there is no such thing as means: seeing he is equally able to work whatsoever pleaseth him, by any, or by none at all.

We allow farther, that the use of all means whatever, will never atone for one sin; that it is the blood of Christ alone, whereby any sinner can be reconciled to God; there being no other propitiation for our sins, no other fountain for sin and uncleanness. Every believer in Christ is deeply convinced, that there is no merit but in him: that there is no merit in any of his own works: not in uttering the prayer, or searching the scripture, or hearing the word of God, or eating of that bread and drinking of that cup. So that if no more be intended by the expression some have used, "Christ is the only means of grace," than this, that he is the only meritorious cause of it, it

cannot be gain-said by any who know the grace of God.

Sermon on Mal. iii. 7.

DIRECTIONS FOR USING DIVINE ORDINANCES.

Before you use any means, let it be deeply impressed on your soul, "There is no *power* in this. It is in itself a poor, dead, empty thing: Separate from God; it is a dry leaf, a shadow.—Neither is there any merit in my using this; nothing intrinsically pleasing to God, nothing whereby I deserve any favour at his hands, no, not a drop of water to cool my tongue. But because God bids, therefore, I do; because he directs me to wait in his way, therefore here I wait for his free mercy, whereof cometh my salvation."

Settle this in your heart, that the *opus operatum*, the mere work profiteth nothing: That there is no power to save, but in the Spirit of God; no *merit*, but in the blood of Christ: That consequently, even what God ordains, conveys no grace to the soul, if you trust not in him alone. On the other hand, he that does truly trust in him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the centre of the earth.

In using all means, seek God alone. In and through every outward thing, look singly to the *power* of his Spirit, and the *merits* of his Son — Beware you do not stick in the *work itself:* if you do, it is all lost labour. Nothing short of God can satisfy your soul. Therefore eye him, in all, through all, and above all.

Remember also to use all means, *as means:* As ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness. If therefore they actually tend to this, well. But if not, they are dung and dross. *After* you have used any of these, take care how you value yourself thereon: How you congratulate yourself, as having done some great thing. This is turning all into poison. Think, "If God was not there, what does this avail? Have I not been adding sin to sin? How long! O Lord! save or I perish! O lay not this sin to my charge!" If God was there, if his love flowed into your heart, you have forgot, as it were, the outward work. You see, you know, you feel, God is All in All.—Be abased. Sink down before him. Give him all the praise.

Sermon on Mal. iii. 7.

DISSIPATION.

Dissipation is the art of forgetting God, of being altogether *without God in the world:* the art of excluding him, if not out of the world he has created, yet out of the minds of all his intelligent creatures. It is a total, studied inattention to the whole invisible and eternal world: more especially to death, the gate of eternity, and to the important consequences of death, heaven, and hell.

This is the real nature of *Dissipation.* And is it so harmless a thing, as it is usually thought? It is one of the choicest instruments of destroying immortal spirits, that was ever forged in the magazines of hell. It has been the means of plunging myriads of souls, that might have enjoyed the glory of God, into the everlasting fire, prepared for the devil and his angels. It blots out all religion at one stroke, and levels man with the beasts that perish. All ye that fear God, flee from Dissipation! Dread and abhor the very name of it.—Labour to have God in all your thoughts! To have eternity ever in your eye. Look continually, *not at the things that are seen*, but at *the things which are not seen.* Let your hearts be fixed there, where *Christ sitteth at the right hand of God*, that whensoever he calleth you, *an entrance may be ministered unto you abundantly into his everlasting kingdom.*

Sermon on 2 *Cor.* v. 7.

HAPPINESS NOT TO BE FOUND IN THE CREATURE.

The hungry soul, like the busy bee, wanders from flower to flower; but it goes off from each, with an abortive hope, and a deluded expectation. Every creature cries (some with a loud, and others with a secret voice,) "Happiness is not in *me*."—The height and the depth, proclaim to an attentive ear, The Creator hath not implanted in me a capacity of giving happiness: therefore with all thy skill and pains, thou canst not extract it from me. And indeed, the more pains any of the children of men take, to extract it from any earthly object, the greater will their chagrin be, the more secure their disappointment.

But although the vulgar herd of mankind can find no happiness; although it cannot be found in the empty pleasures of the world, may it not be found in learning, even by him that has not a single eye! Surely

> "Content of spirit must from science flow,
> "For 'tis a godlike attribute to know."

By no means. On the contrary it has been the observation of all ages, That the men who possessed the greatest learning, were the most dissatisfied of all men. This occasioned a person of eminent learning to declare, "A fool may

find a kind of paradise upon earth (although this is a grand mistake) but a wise man can find none." These are the most discontented, the most impatient of men. Indeed learning naturally effects this. *Knowledge*, as the Apostle observes, *puffeth up*. But where pride is, happiness is not, they are utterly inconsistent with each other.

THE DANGER AND EVIL OF NOT HAVING A SINGLE EYE.

In order to see this in a stronger point of view, let us consider it in a few particular instances.—Begin with one of no small importance. Here is a father chusing an employment for his son: if his eye be not single, if he does not singly aim at the glory of God in the salvation of his soul: if it be not his own consideration what calling is likely to secure him the highest place in heaven: not the largest share of earthly treasure, or the highest preferment in the church; the light which is in him is manifestly darkness: and O how great is that darkness! The mistake which he is in, is not a little one but inexpressibly great. What! Do not you prefer his being a cobler on earth, and a glorious saint in heaven, before his being a lord on earth, and a dam'd spirit in hell? If not, how great, unutterably great is the darkness that covers

your soul! What a fool, what a dolt, what a madman is he, how stupid beyond all expression, who judges a palace upon earth to be preferable to a throne in heaven? How unspeakably is his understanding darkened, who to gain for his child the honour that cometh of men, will entail upon him everlasting shame in the company of the devil and his angels!

I cannot dismiss this subject yet, as it is of the utmost importance. How great is the darkness of that execrable wretch, (I can give him no better title, be he rich or poor) who will sell his own child to the devil? Who will barter her own eternal happiness, for any quantity of gold and silver? What a monster would any man be accounted, who devoured the flesh of his own offspring? And is not he as great a monster, who by his own act and deed, gives her to be devoured by that roaring lion? As he certainly does [so far as is in his power] who marries her to an ungodly man. "But he is rich: but he has ten thousand pounds!" What if it were a hundred thousand? The more the worse, the less probability will she have of escaping the damnation of hell. With what face wilt thou look upon her, when she tells thee in the realms below, "Thou hast plunged me into this place of torment. Hadst thou given me to a good man, however poor, I might now have been in *Abraham's* bosom. But O! what have

riches profited me! They have sunk both me and them into hell."

Are any of you that are called Methodists, thus merciful to your children? Seeking to *marry them well* (as the *cant* phrase is) that is, to sell them to some purchaser, that has much money, but little or no religion? Is then the light that is in *you* also darkness? Are ye too regarding God less than mammon? Are ye also without understanding? Have ye profited no more by all ye have heard? Man, woman, think what you are about! Dare *you* also sell your child to the devil? You undoubtedly do this (as far as in you lies) when you marry a son or a daughter, to a child of the devil, though it be one that wallows in gold and silver. O take warning in time! Beware of the gilded bait! Death and hell are hid beneath.—Prefer grace before gold and precious stones.—Glory in heaven, to riches on earth! If you do not, you are worse than the very Canaanites.—They only made their children pass *through the fire* to Moloch. You make yours *pass into the fire* that never shall be quenched, and to stay in it forever! O how great is the darkness that causes you, after you have done this, to *wipe your mouth and say, you have done no evil.*

Let us consider another case, not far distant from this. Suppose a young man, having finished his studies at the University, is desirous to mi-

nister in holy things, and accordingly enters into orders: what is his intention in this? What is the end he proposes to himself? If his eye be single, his one design is, to save his own soul, and them that hear him: to bring as many sinners as he possibly can, out of darkness into marvellous light. If on the other hand his eye be not single, if he aims at ease, honour, money, or preferment, the world may account him a wise man; but God says unto him, *Thou fool!* And while the light which in him is thus darkness, *how great* is *that darkness!* What folly is comparable to his folly! One peculiarly dedicated to the God of heaven, to *mind earthly things!* A worldly clergyman is a fool above all fools, a madman above all madmen! Such vile infamous wretches as these, are the real "ground of the contempt of the clergy." Indolent clergymen, pleasure-taking clergymen, money-loving clergymen, praise-loving clergymen, preferment-seeking clergymen; these are the wretches that cause the order in general to be contemned. These are the pests of the christian world, the grand nuisance of mankind, a stink in the nostrils of God. Such as these were they, who made St. *Chrysostom* to say, "Hell is paved with the souls of Christian priests."

Take another case: suppose a young woman of an independent fortune, to be addressed at the same time by a man of wealth, without re-

ligion, and a man of religion, without wealth; in other words, by a rich child of the devil, or a poor child of God: what shall we say, if, other circumstances being equal, she prefers the rich man to the good man? It is plain, her eye is not single: therefore her foolish heart is darkened. And how great is that darkness, which makes her judge gold and silver a greater recommendation than holiness? Which make, a child of the devil, with money, appear more amiable to her, than a child of God without it? What words can sufficiently express the inexcusable folly of such a choice? What a laughing stock (unless she severely repent) will she be to all the devils in hell, when her wealthy companion has dragged her down to his own place of torment.

Are there any of you that are present before God, who are concerned in any of these matters? Give me leave with *great plainness of speech, to apply to your consciences in the sight of God.*— You, whom God hath intrusted with sons and daughters, is your eye single in choosing partners for them? What qualifications do you seek in your sons and daughters in-law? Religion or riches? Which is your first consideration? Are you not of the old Heathen's mind,

Seek money first: let virtue then be sought.

I call upon you more especially, who are cal-

led *Methodists*, in the sight of the great God. Upwards of fifty years I have ministered unto you, I have been your servant for Christ's sake. During this time I have given you many solemn warnings on this head. I now give you one more, perhaps the last. Dare any of you, in chusing your calling or situation, eye the things on earth, rather than the things above? In chusing a profession, or a companion for life for your child, do you look at earth or heaven? And can you deliberately prefer, either for yourself or your offspring, a child of the devil with money, to a child of God without it? Why the very Heathens cry out,

O souls bowed down to earth, strangers to heaven.

Repent, repent of your vile earthly-mindedness! Renounce the title of Christians, or prefer both in your own case, and the case of your children, grace to money, and heaven to earth. For the time to come at least, *let your eye be single*, that your *whole body may be full of light*.

Sermon on Matt. VI. 22, 23.

THOUGHTS ON MARRIAGE.

I am not now about to speak to men of the world, or to them that have only the form of religion; but to you who *have* experienced, if you do not *now*, the *faith which worketh by love*,

And in speaking to you I do not peremptorily assert any thing. I barely propose a thought that rises in my mind, and beg you to consider of it.

You have some thoughts of altering your condition: and we know, *Marriage is honourable to all men.* But is your eye single herein? This is worthy your most serious consideration. Retire a little into yourself, and ask your own heart, "What is it moves me to think of it."

I will tell you how it was with me. Though I do not know that I was ever low-spirited, (my spirits being always the same, whether in sickness or in health) yet I was often uneasy. Even in vigorous health, in plenty, in the midst of my friends, I wanted something: I was not satisfied. I looked about for happiness, but could not find it. Then I thought, "O, if I had but such a person with me, I should surely be happy." I mused with myself, "How lovely is her look? How agreeably she talks? I thought of *Sappho's* words:

> "Blest as th' immortal Gods is he,
> The youth that fondly sits by thee:
> And hears and sees thee all the while,
> Softly speak and sweetly smile."

Surely this is the very thing I want: and could I attain it, I should then no more be solitary! For,

"Thou from all shades the darkness wouldst exclude,
And from a desert banish solitude:"

Therefore with her, I can be happy: without her, I never can."

Perhaps your case is something like mine. Let me then ask you a few questions,

Were you ever convinced of sin? of your lost, undone state? Did you feel the wrath of God abiding in you? If so, what did you then want to make you happy? "To know my God is reconciled." You had your wish. You were enabled to say, "I know that my Redeemer liveth." And were not you then happy? "Indeed I was." In what? "In the knowledge and love of God."

And if you have now the same knowledge and love of God, does it not answer the same end?—Will not the same cause still produce the same effect? If therefore you are not happy now, it is because you have not that intercourse with God, which you then had. And you are seeking to supply the want of that intercourse, by the enjoyment of a creature! You imagine that near connexion with a woman will make amends for distance from God! Have you so learned Christ? Has your experience taught you no better than this?

You *were* happy once: you knew you were: happy in God, without being beholden to any creature. You did not need

"Love's all-sufficient sea to raise
With drops of creature-happiness."

And is it wise to seek it now any where else, than where you found it before? You have not the same excuse with those who never were happy in God. And how little is the seeking of it in any creature better than Idolatry? Is it not, in effect, loving the creature more than the Creator? Does it not imply that you are *a lover of pleasure more than a lover of God!*

O return to Him that made you happy before, and He will make you happy again. Repeat your prayer,

Keep me dead to all below;
Only Christ resolved to know:
Firm, and disengaged, and free;
Seeking all my bliss in thee!"

Seek, accept of nothing in the room of God. Let all the springs of your happiness be in him. *Seek first* just as you did before, "the kingdom of God and his righteousness:" the knowledge and love of God; "fellowship with the Father and with his Son Jesus Christ: and all other things shall be added unto you; particularly joy in the Holy Ghost. Again,

"Know God, and teach thy soul to know
The joy that from religion flow:
Then ev'ry grace shall be thy guest;
And Peace be there to crown the rest!"

How frequently do we hear this expression, from the mouths of rich and poor, learned and unlearned? Many lament that they have not a *Gospel Minister* in their Church, and therefore are constrained to seek one at the Meeting. Many rejoice that they have a *Gospel Minister*, and that there are many such in their neighbourhood.—Mean time they generally speak with much displeasure, if not contempt of those, who, they say, are not *Gospel Ministers*.

But it is to be feared, few of these understand what they say. Few understand what that expression means. Most that use it, have only crude, confused notions concerning Gospel-Ministers.—And hence many inconveniences arise; yea much hurt to the souls of men. They contract prejudices in favour of very worthless men, who are indeed blind leaders of the blind; not knowing what the real Gospel is, and therefore incapable of preaching it to others. Mean time from the same cause they contract prejudices against other Ministers, who in reality both live and preach the Gospel: and therefore are well able to instruct them in all those truths that accompany salvation.

But what then is the meaning of the expression? Who is a *Gospel-Minister?* Let us consider this important question calmly, in the fear and in the presence of God.

Not every one that preaches the *Eternal Decrees:* (although many suppose, this is the very thing!) that talks much of the *Sovereignty* of God; of *free, distinguishing grace;* of dear *Electing Love;* of *irresistible Grace*, and of the infallible *Perseverance* of the Saints. A man may speak of all these, by the hour together: yea, with all his heart, and with all his voice: and yet have no right at all to the title of a *Gospel-Minister*.

Not every one that talks largely and earnestly on (those precious subjects) *the righteousness and blood of Christ.* Let any man descant upon these in ever so lively a manner, let him describe his sufferings ever so pathetically: if he stops there; if he does not shew man's duty, as well as Christ's sufferings; if he does not apply all to the consciences of the hearers: he will never lead them to life, either here or hereafter, and therefore is no *Gospel-Minister*.

Not every one who deals in the promises only, without ever shewing the terrors of the law: that slides over *the wrath of God revealed from heaven, against all ungodliness and unrighteousness*, and endeavours to heal those that never were wounded. These *Promise-mongers* are no *Gospel-Ministers*.

Not every one (very nearly allied to the former) who bends all his strength to *coax* sinners to Christ. Such soft, tender expressions, as

'my *dear* hearers, my *dear lambs*,' though repeated a thousand times do not prove a *Gospel-Minister*.

Lastly, not every one that preaches *Justification by faith*: he that goes no farther than this, that does not insist upon Sanctification also, upon all the fruits of faith; upon Universal Holiness; does not declare the whole counsel of God; and consequently is not a *Gospel-Minister*.

Who then is such? Who is a *Gospel-Minister*, in the full, scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God: that does preach the whole Gospel, even Justification and Sanctification, preparatory to glory. He that does not put asunder what God has joined; but publishes alike, *Christ dying for us, and Christ living in us*. He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them: having himself the mind which was in Christ, and steadily walking as Christ also walked: he, and he alone, can with propriety be termed, *A Gospel-Minister*.

Let it be particularly observed. If the Gospel be "*Glad tidings of great salvation which shall be unto all people*; then those only are, in the full sense, *Gospel-Ministers* who proclaim the *Great Salvation*, that is, Salvation from all (both inward and outward) sin, into *all the mind*

that was in Christ Jesus; and also proclaim offers of this salvation to every child of man. This honourable title is therefore vilely prostituted, when it is given to any but those, who testify, *that God willeth all men to be saved, and to be perfect as their Father which is in heaven is perfect.*

JUDGMENT DAY, AND THE AWFUL APPEARANCE OF THE JUDGE DESCRIBED.

Suffer me to add a few words to all of you who are at this day present before the Lord. Should not you bear it in your minds all the day long, that a more awful day is coming? A large assembly this! But what is it to that which every eye will then behold, the general assembly of all the children of men that ever lived on the face of the whole earth! A few will stand at the judgment-seat this day, to be judged touching what shall be laid to their charge. And they are now reserved in prison, perhaps in chains, till they are brought forth to be tried and sentenced. But we shall all, I that speak, and you that hear, *stand at the judgment-seat of Christ.* And we are now reserved on this earth, which is not our home, in this prison of flesh and blood, perhaps many of us in chains of darkness too, till we are ordered to be brought forth. Here a man is questioned concerning one or two facts,

which he is supposed to have committed. There we are to give an account of all our works, from the cradle to the grave: of all our words, of all our desires and tempers, all the thoughts and intents of our hearts: of all the use we have made of our various talents, whether of mind, body or fortune, till God said *Give an account of thy stewardship, for thou mayest be no longer steward.* In this court it is possible those who are guilty may escape for want of evidence. But there is no want of evidence in that court. All men with whom you had the most secret intercourse, who were privy to all your designs and actions are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them. So are all the angels of God, those *eyes of the Lord that run to and fro over all the earth*, who watched over your soul, and laboured for your good, so far as you would permit. So is your own conscience, a thousand witnesses in one, now no more capable of being blinded or silenced, but constrained to know and speak the naked truth, touching all your thoughts, and words and actions. And is conscience as a thousand witnesses? Yea, but God is as a thousand consciences! O who can stand before the face of *the great God, even our Saviour Jesus Christ.*

See, see! He cometh! He maketh the clouds his chariots! He rideth upon the wings of the wind! A devouring fire goeth before him, and after him a flame burneth! See, he sitteth upon his throne, clothed with light as with a garment, arrayed with majesty and honour! Behold his eyes are as a flame of fire, his voice as the sound of many waters!

How will ye escape? Will ye call to the mountains to fall on you, the rocks to cover you! Alas, the mountains themselves, the rocks, the earth, the heavens, are just ready to flee away! Can ye prevent the sentence? Wherewith? With all the substance of thy house, with thousands of gold and silver? Blind wretch! Thou comest naked from thy mother's womb, and more naked into eternity. Hear the Lord the Judge! "Come ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world." Joyful sound! How widely different from that voice, echoes through the expanse of heaven, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels!" And who is he, that can prevent or retard the full execution of either sentence? Vain hope! Lo, hell is moved from beneath, to receive those who are ripe for destruction! And the *everlasting doors lift up their heads*, that the heirs of glory may come in!

Sermon preached at an Assize, on Rom. xiv. 10.

CHRISTIAN PERFECTION.

Perhaps the general prejudice against Christian perfection, may chiefly arise from a misapprehension of the nature of it. We willingly allow, and continually declare, there is no such perfection in this life as implies either a dispensation from doing good, and attending all the ordinances of God, or a freedom from ignorance, mistake, temptation, and a thousand infirmities necessarily connected with flesh and blood. First we not only allow, but earnestly contend, that there is no perfection in this life which implies any dispensation from attending all the ordinances of God, or from doing good unto all men, while we have time, *though especially unto the household of faith*.—We believe that not only the babes in Christ, who have newly found redemption in his blood, but those also who are grown up into perfect men, are indispensably obliged, as often as they have opportunity, to eat bread and drink wine in remembrance of Him, and to search the Scriptures; by fasting, as well as temperance, to keep their bodies under and bring them into subjection; and above all to pour out their souls in prayer, both secretly and in the great congregation. We secondly believe, that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to

salvation, or from manifold temptations, or from numberless infirmities, wherewith the corruptible body more or less presses down the soul. We cannot find any ground in Scripture to suppose, that any inhabitant of a house of clay is wholly exempt, either from bodily infirmities or from ignorance of many things; or to imagine any is incapable of mistake or falling into divers temptations. But whom then do you mean by one that is perfect? We mean one in whom is the mind which was in Christ, and who so walketh as Christ also walked: a man that hath clean hands and a pure heart, or that is cleansed from all filthiness of flesh and spirit; one in whom is no occasion of stumbling, and who accordingly doth not commit sin. To declare this a little more particularly, we understand by that scriptural expression, a perfect man, one in whom God hath fulfilled his faithful word; from all your filthiness and from all your idols I will cleanse you: I will also save you from all your uncleannesses. We understand hereby one whom God hath sanctified throughout, in body, soul, and spirit; one who walketh in the light as he is in the light, in whom is no darkness at all; the blood of Jesus Christ his Son having cleansed him from all sin. This man can now testify to all mankind, I am now crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. He is holy, as God

who called him is holy, both in heart and all manner of conversation. He loveth the Lord God with all his heart, and serveth him with all his strength. He loveth his neighbour and every man as himself; yea as Christ loveth us: them in particular that despitefully use him and persecute him, because they know not the Son neither the Father. Indeed, his soul is all love; filled with bowels of mercies, kindness, meekness, gentleness, long-suffering. And his life agreeth thereto, full of the work of faith, the patience of hope, the labour of love; and whatsoever he doth either in word or deed, he doth it all in the name, in the love and power of the Lord Jesus. In a word, he doth the will of God on earth, as it is done in heaven. This it is to be a perfect man, to be *sanctified throughout;* even "to have a heart so all-flaming with the love of God, (to use Archbishop Usher's words) as continually to offer up every thought, word, and work, as a spiritual sacrifice acceptable to God through Christ." In every thought of our hearts, in every work of our tongues, in every work of our hands, to shew forth his praise, who hath called us out of darkness into his marvellous light.

Vol. XXIV. of the Works, p. 32.

Call it, therefore, by whatever name you please, "election, preterition, predestination, or reprobation," it comes in the end to the same thing. The sense of all is plainly this: By virtue of an eternal, unchangeable, irresistible decree of God, one part of mankind is infallibly saved, and the rest infallibly damned; it being impossible, that any of the former should be damned, or that any of the latter should be saved. But if this be so, then is all preaching vain. It is needless to them that are elected; for they, whether with preaching or without, will infallibly be saved: therefore the end of preaching, "to save souls," is void with regard to them. And it is useless to them that are not elected, for they cannot possibly be saved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewise.—So that in either case, our preaching is vain, as your hearing is also vain. This then is a plain proof, that the doctrine of predestination is not a doctrine of God, because it makes void the ordinance of God: and God is not divided against himself. A second is, that it directly tends to destroy that holiness, which is the end of all the ordinances of God. I do not say, "None who hold it are holy;" (for God is of tender mercy to

those who are unavoidably entangled in errors of any kind) but that the doctrine itself, "That every man is either elected or not elected from eternity, and that the one must inevitably be saved, and the other inevitably damned," has a manifest tendency to destroy holiness in general; for it wholly takes away those first motives to follow after it, so frequently proposed in Scripture, the hope of future reward and fear of punishment, the hope of heaven and fear of hell. That "these shall go away into everlasting punishment, and those into life eternal, is no motive to him to struggle for life, who believes his lot already cast; it is not reasonable for him so to do, if he thinks he is unalterably adjudged either to life or death. You will say, "But he knows not whether it is life or death." What then? This helps not the matter: for if a sick man knows, that he must unavoidably die, or unavoidably recover, though he knows not which, it is unreasonable for him to take any physic at all. He might justly say, (and so I have heard some speak, both in bodily sickness and in spiritual) "If I am ordained to life, I shall live; if to death I shall die." So directly does this doctrine tend to shut the very gate of holiness in general, to hinder unholy men from ever approaching thereto, or striving to enter in thereat.

Vol. XX. of the Works, p. 59.

No scripture can mean, that God is not love, or that his mercy is not over all his works; that is, whatever it prove beside, no Scripture can prove predestination. This is the blasphemy for which, (however I love the persons who assert it) I abhor the doctrine of predestination: a doctrine upon the supposition of which, if one could possibly suppose it for a moment, (call it election, reprobation, or what you please, for all comes to the same thing) one might say to our old adversary the devil, "Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching. Hearest thou not, that God hath taken thy work out of thy hands? And that he doth it much more effectually?—Thou with all thy principalities and powers, canst only so assault that we may resist thee; but he can irresistably destroy both body and soul in hell. Thou canst only entice; but his unchangeable decree, to leave thousands of souls in death, compels them to continue in sin till they drop into everlasting burnings. Thou temptest; he forceth us to be damned, for we cannot resist his will.—Thou fool, why goest thou about any longer, seeking whom thou mayest devour? Hearest thou not, that God is the devouring lion, the destroyer of souls, the murderer of men? Moloch caused only children to pass through the fire, and that fire was soon quenched; or the corruptible body

being consumed, its torment was at an end: but God, thou art told, by his eternal decree, fixed before they had done good or evil, causes not only children of a span long, but the parents also, to pass through the fire of hell: the *fire which never shall be quenched;* and the body which is cast thereinto, being now incorruptible and immortal, will be ever consuming and never consumed, but *the smoke of their torment*, because it is God's good pleasure, *ascendeth up for ever and ever.*"—O! how would the enemy of God and man rejoice to hear these things were so!—How would he cry aloud and spare not! How would he lift up his voice and say, "To your tents, O *Israel!* Flee from the face of this God, or ye shall utterly perish. But whither will ye flee? Into heaven? He is there. Down to hell? He is there also. Ye cannot flee from an omnipresent almighty tyrant. And whether ye flee or stay, I call heaven his throne, and earth his footstool, to witness against you, ye shall perish, ye shall die eternally. Sing, O hell; and rejoice ye that are under the earth! for God, even the mighty God, hath spoken, and devoted to death thousands of souls, from the rising up of the sun unto the going down thereof. Here, O death, is thy sting! They shall not, cannot escape; for the mouth of the Lord hath spoken it. Here, O grave, is thy victory! Nations yet unborn, before ever they have done good or evil,

are doomed never to see the light of life, but thou shalt gnaw upon them for ever and ever. Let all those morning stars sing together, who fell with Lucifer, son of the morning! Let all the sons of hell shout for joy! For the decree is past, and who shall disannul it!

Vol. XX. of the Works, p. 73.

ANTIDOTE TO DEISM.

The truth of the doctrine of Christ will be sufficiently shewn, if the facts recorded of him in the Gospels be true: for his miracles, if true, evidence the truth he delivered. The same is to be said of Moses. If he brought the children of Israel through the Red Sea, in the miraculous manner related in Exodus, and did such wonderful things as are there told of him, it must follow, that he was sent from God. Therefore the whole of the cause will depend upon the proof of these matters of fact. And the method I shall take is, *first*, To lay down such rules, as to the truth of matters of fact in general, that where they all meet, such matters of fact cannot be false: and then, *secondly*, To shew that all these rules meet in the matters of fact of Moses and of Christ; and that they do not meet, or possibly can, in any imposture whatsoever. The rules are these, 1. that the matter of fact be

such, as men's senses, their eyes and ears may be judges of; 2. that it be done publicly, in the face of the world; 3. that both public monuments be kept up in memory of it, and some outward actions be performed; 4. that such monuments, and such actions or observances be instituted, and do commence from the time that the matter of fact was done.

The two first rules make it impossible for any such matter of fact to be imposed upon men, at the time when such matter of fact was said to be done. For example: suppose any man should pretend, that yesterday he divided the Thames, in presence of all the people in London, and carried the whole city, men, women, and children, over to Southwark on dry land, the waters standing like walls on both sides; I say it is impossible he could persuade the people of London that this was true when every man, woman, and child, would contradict him, and declare, they had not seen the Thames so divided, neither had gone over on dry land. Therefore it is plain no such imposition could be put upon men at the time when such public matter of fact was said to be done.—Therefore it only remains, that such matter of fact might be invented some time after, when the men of that generation, wherein the thing was said to be done, were all dead; and after-ages might be imposed upon, so as to believe that things were done in

former ages which were not. But against this the two last rules secure us. For whenever such a matter of fact came to be invented, if not only monuments were said to remain of it, but likewise public actions and observances to be constantly used ever since the matter of fact was done, the deceit must be detected by no such monuments appearing, and by the experience of every man, woman and child, who must know that no such actions or observances were ever used by them. For example: suppose I should invent a story of such a thing, done a thousand years ago, I might perhaps get some to believe it. But if I say, that not only such a thing was done, but that from that day to this, every man at the age of twelve years had a joint of his little finger cut off, and that every man in the nation wanted a joint of such a finger, and that this observance was part of the matter of fact done so many years ago, as a proof of it, and had descended without interruption, and had been constantly practised ever since the matter of fact was done; I say, it is impossible I should be believed in such a case, because every one could contradict me as to the mark of cutting off a joint of the finger, which therefore would prove the whole to be false.

Let us now come to the second point, to shew, that the matters of fact of Moses and Christ have all these marks, whereas no imposture ever

had, neither can have them at all. As Moses, I suppose it will be allowed, that he could not have persuaded six hundred thousand men, that he had brought them through the Red Sea, and done the matters of fact recorded in his books, if they had not been true, because every man's senses that was then alive must have contradicted it: so that here are the first and second of the four marks. It was equally impossible for him to have made them receive his five books as truth, and not to have rejected them as a manifest imposture, which told of all these things as done before their eyes, if they had not been done. See how positively he speaks, (Deut. xi. 2, &c.) "Know you this day: for I speak not with your children, which have not known and seen the chastisement of the Lord your God,—his miracles and his acts which he did in the midst of Egypt, unto Pharaoh and all his land; and what he did unto the army of Egypt, how he made the water of the Red Sea to overflow them, as they pursued after you; and what he did unto Dathan and Abiram, how the earth opened her mouth and swallowed them up: but you have seen all the great acts of the Lord which he did."—Hence we must allow, that it was impossible that these books of Moses, if an imposture, could have been put upon the people who were then alive when all these things were said to be done. The utmost

that can be supposed is, that these books were wrote some ages after Moses, and put out in his name: but if so, it was impossible that those books should have been received as the books of Moses in that age wherein they are supposed to have been invented;—Why? Because they speak of themselves as delivered by Moses, and kept in the ark from his time. And there was a copy of this book to be left likewise with the king.——"And it shall be when he sitteth on the throne of his dingdom, that he shall write him a copy of this law in a book: and it shall be with him, and he shall read therein all the days of his life, that he may learn to keep all the words of this law and these statutes. (Deut. xvii. 18, 19.) Here you see this book of the law speaks of itself, not only as a relation of what things were then done, but as the standing law and statutes of the nation, binding the king as well as the people. Now in whatsoever age after Moses you suppose this book forged, it was impossible it could have been received as truth; because it was not then to be found, either in the ark, or with the king, or any where else: for when invented, every one must know that he had never heard of it before: and therefore they could less believe it to be the book of their statutes, and the standing law of the land which they had all along received, and by which they had been governed. Could any man at this day

invent a book of statutes or acts of parliament for England, and make it pass upon the nation, as the only book of statutes they had ever known? As impossible was it for the books of Moses, to have been received for what they declare themselves to be, the statute law of the nation of the Jews; and to have persuaded the Jews, that they had acknowledged these books all along from the days of Moses to that day in which they were first invented; that is, that they had owned them, before they had ever so much as heard them. Nay more; the whole nation in an instant must forget their former laws, if they could receive these as such: and they could not receive them otherwise, because they vouch themselves so to be.—But farther. These books not only tell of wonderful things done in the days of Moses, but that all along from that time public institutions were observed in memory of them: as the passover in memory of the death of the first-born, and that the same day all the first-born of Israel were dedicated to God by a perpetual law, and the Levites taken for all the first-born of the Israelites; that Aaron's rod which budded, was kept in the ark, in memory of the destruction of Korah, Dathan, and Abiram: that the brazen Serpent was kept (which remained to the days of Hezekiah) in memory of that wonderful deliverance by looking upon it; and the feast of pentecost, in memory of the dreadful appearence of God upon mount

Horeb. And besides these remembrances of particular occurrences, there were other solemn institutions, in memory of their deliverance out of Egypt, which included all the particulars; as the sabbath, their daily sacrifice and yearly expiation, their new moons, and their several feasts and fasts: so that there were yearly, monthly, weekly, and daily remembrances of these things.—And not only so, but the same books tell us, that a particular tribe was appointed by God as his priests, by whom alone the sacrifices were to be offered, and these solemn institutions celebrated; and the Levites were likewise the chief judges, even in all civil causes. Now whenever it be supposed these books were forged after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe, that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children: moreover, that they had all been circumcised, and did circumcise their children, pursuant to the command in these books; that they had observed the passover, the new moons, the sabbaths, with all the feasts, fasts, and ceremonies there enjoined; that they had never eaten any meats prohibited in these books; that they had a magnificent tabernacle, and a priesthood confined to the tribe of Levi. Now was

it possible to persuade a whole nation, that they had known and practised all these things if they had not? Or, secondly, to have received a book for truth, which said they had practised them, and appealed to that practise?—So that here are the third and fourth of the marks above-mentioned; which as much secure any matter of fact from being invented in any after age, as at the time when such matters of fact were said to be done.

I come now to shew, that all these marks meet likewise in the matters of fact recorded of our blessed Saviour. And my work will be the shorter, because all that is said before of Moses and his books is equally applicable to Christ and his Gospel. His miracles are said to be done publicly, in the face of the world. It is said, that three thousand at one time, and about five thousand at another, were converted on conviction of what was done before their eyes, wherein it was impossible to have imposed upon them; therefore here the two first rules hold. And as to the two second, baptism and the Lord's supper were instituted, as perpetual memorials of these things, at the very time when they were said to have been done, and have been observed in the whole Christian world all along from that time to this. And Christ himself ordained his ministers to preach and administer these sacraments, and to govern his church, always even to the end of the world. Accordingly they have

continued to this day, and doubtless will, while the earth shall last; so that the Christian clergy are as notorious a matter of fact, as the tribe of Levi among the Jews; and the gospel is as much a law to the Christians, as the books of Moses to the Jews. And it being part of the matters of fact related in the gospel that such an order of men were appointed by Christ to continue to the end of the world, consequently if the gospel was a fiction, invented after Christ, then at the time when it was first invented there could be no such order of men, which much give the lie to the gospel and demonstrate the whole to be false. But there ever hath been such an order of men, and sacraments publicly administered by them.—It was therefore as impossible mankind should have been imposed upon in this matter by inventing it in after-ages, as at the time when these things were said to be done.

To apply what has been said. Let any Deist in the world shew any fabulous action which has all these marks; no, it is impossible. I do not say, that every thing which wants these four marks is false; but that nothing can be false which has them at all. I have no doubt that there was such a man as Julius Cæsar, that he fought at Pharsalia, was killed in the senate-house; nor of many other ancient matters of fact, though we keep no public observances in memory of them. But this shews that the matters

of fact of Moses and of Christ have come down to us better guarded than any others whatsoever; and yet those who would laugh any man out of the world that would offer to deny Cæsar or Alexander their public actions do at the same time value themselves for ridiculing the histories of Moses and of Christ, which are infinitely better attested and guarded by infallible marks, which the others want. There are several other topics from which the truth of Christianity is proved to all who will give themselves leave to consider; as the improbability that ten or twelve poor illiterate fishermen should form a design of bringing the whole world to believe their delusions, and the impossibility of their effecting it without force of arms, learning, oratory, or any other visible thing that could recommend them; and to impose a doctrine quite opposite to the lusts and pleasures of men, and all worldly advantages or enjoyments! and this in an age of so great learning or sagacity, as that wherein the gospel was first preached. That these apostles should not only undergo all the contempt, but the severest persecutions, and the most cruel deaths that could be inflicted, in attestation of what themselves knew to be mere deceit and forgery of their own contriving. Some have suffered for errors, which they thought to be truth: but never any for what themselves knew to be lies, if it was so, because they spake of

those things, which they said, they had both seen and heard, and looked upon, and handled with their hands. Neither can it be said, that they might have proposed some temporal advantages to themselves, but missed of them: for had it been so, when they saw their disappointment, they would have discovered their conspiracy; especially when they might not only have saved their lives, but got great rewards for doing it. How is it then, that not one of them should ever have been brought to do this? But this is not all: for they tell us, that their master bid them expect nothing but sufferings in this world: and they told the same to all whom they converted; so that here was no disappointment. All that were converted by them, were converted on the certain expectation of sufferings, and bid to prepare for them. Christ commanded his disciples to *take up their cross daily and follow him;* and told them, that whoever did not forsake *father, mother, children, lands, and their very lives, could not be his disciples.*—Now that this doctrine of the cross should prevail so universally against the allurements of flesh and blood, and all the blandishments of the world; against the rage and persecution of all the kings and powers of the earth, must shew its original to be divine, and its protector almighty. What is it else could conquer without arms, persuade

without rhetoric, overcome enemies, disarm tyrants, and subdue empires, without opposition.

We may add the testimonies of the most bitter enemies of Christianity, both Jews and Gentiles, to the truth of the matter of fact of Christ, such as Josephus and Tacitus; of whom the first flourished about forty years after the death of Christ, the other about seventy: so that they were capable of examining into the truth, and wanted not inclination to deny the fact itself. But their confessing it, as also, Lucian, Celsus, Porphyry, and Julian the Apostate, is an undeniable testimony to the truth of these matters of fact. These topics, which have been largely insisted upon by many, cannot be denied by any man of sound reason. But I wave them for the present, and insist on one. And it now lies with the Deists, to shew any matter of fact of former ages, which they allow to be true, that has greater evidences of its truth, than the matters of fact of Moses and of Christ. But I have given them greater latitude than this. For I have shewn such marks of the truth of these matters of fact, as no other facts of those times, however true, have, but these only: and I put it upon them, to shew any forgery that has all these marks. This is a short issue. Keep them close to this. This determines the cause all at once. But if they still maintain, that all this is the invention of priests, they must own these priests

to be the wisest and cunningest of mankind, who have such power as to impose, at their pleasure, upon the senses of all mankind, and to make them believe, that they had practised such public institutions, enacted them by laws, taught them to their children, when they had never done any such things, or ever so much as heard of them before. Such a power as this must exceed all that is human, and consequently place these priests above the condition of mortals. Nay, this were to make them outdo all that has ever been related of the infernal powers: for, though they have deceived some unwary beholders by lying wonders, yet their power never reached, nor was ever supposed to reach so far, as to deceive the senses of all mankind, in things of so public and notorious a nature as these, to make them believe, that they had enacted laws for such public observances, continually practised them, taught them to their children, and been instructed in them themselves from their childhood, if they had never enacted, practised, taught, or been taught such things.—And as this exceeds all the powers of hell, so it is more than ever God has done at any time from the foundation of the world. None of the miracles that he has shewn, or belief that he has required to any thing revealed, has ever contradicted the outward senses of any one man in the world, much less of all mankind together; for miracles being

an appeal to our outward senses, if they should overthrow the certainty of our outward senses, must destroy with it all their own certainty as to us, since we have no way to judge of a miracle exhibited to our senses, but upon the supposition of the certainty of our senses. If then the Christian religion be a cheat, and nothing else but the invention of priests, it makes their power and wisdom greater than that of men, angels, or devils, yea, more than God himself ever shewed; to impose upon the senses of mankind, and in such public and notorious matters of fact. And this miracle which the Deist must run into to avoid those recorded of Moses and Christ, is much greater and more astonishing than all the Scriptures tell of them. So that these men, who laugh at all miracles, are now obliged to account for the greatest of all: how the senses of mankind could be imposed on in such public matters of fact? Unless they can do this, it must appear that religion is no invention of men, but of divine original; that priests are of the same origin: and that their own order is a perpetual and living monument of the matters of fact of their religion, instituted from the time when those facts were done: the Levites from Moses, the apostles and Christian clergy from Christ to this day. And these are as flagrant a testimony of the truth of the matters of fact of Christ, as the sacrament, or any other public in-

stitution: besides that, if these were taken away, the sacraments, and other public institutions, which are administered by them, must of course fall with them. Let us then consider the priesthood, sacraments, and other public institutions of Christ, not only as means of grace and helps to devotion, but as the great evidences of the Christian religion; such evidences as no pretended revelation ever had or can have; such as plainly distinguish it from all legends and impostures whatsoever. What a condition then are they in, who spend that life and sense God has given them, in ridiculing the greatest of his blessings, his revelation by Christ, to redeem those from eternal misery who shall believe in him! God, in his infinite mercy and wisdom, has so guarded his revelations, as it is past the power of men or devils to counterfeit. And there is no denying them, unless we will be so absurd as to deny, not only the reason, but the certainty of the outward senses, not only of one, or two, or three, but of mankind in general. This case is so very plain, that nothing but want of thought can hinder any from discovering it; and they must yield it to be so plain, unless they can shew some forgery, with all the four marks before set down. But if they cannot do this, they must quit their cause, and yield a happy victory over themselves; otherwise, they must sit down under the ignominy of being not only

the most pernicious, but the most inconsiderate and superficial of mankind.

Vol. XIX. of the Works, p. 111.

ELECTRICITY.

From a thousand experiments it appears, that there is a fluid far more subtle than air, which is every where diffused through all space, which surrounds the earth, and pervades every part of it; and such is the extreme fineness, velocity, and expansiveness of this active principle, that all other matter seems to be only the body, and this the soul of the universe. This we might term *elementary fire;* but that it is hard for us to separate the ideas of fire and burning, although the latter is in reality but a preternatural and violent effect of the former. It is highly probable this is the general instrument of all the motion in the universe: from this pure fire (which is properly so called) the vulgar culinary fire is kindled; for in truth there is but one kind of fire in nature, which exists in all places and in all bodies; and this is subtle and active enough, not only to be under the great cause, the secondary cause of motion, but to produce and sustain life throughout all nature as well in animals as in vegetables. To this effect the learned Bishop of Cloyne observes, "the vital flame is supposed to be the cause of all the motions in the body of

man, whether natural or voluntary; and has not fire the same force to animate throughout, and actuate the whole system of the world? Cherishing, heating, fermenting, dissolving, shining, and operating in various manners, as various subjects offer to employ, or to determine its force. It is present in all parts of the earth and firmament, though latent and unobserved till some accident produces it into act, and renders it visible in its effects."

This great machine of the world, requires some such constant, active, and powerful principle constituted by its Creator, to keep the heavenly bodies in their several courses, and at the same time give support, life, and increase to the various inhabitants of the earth. Now as the heart of every animal is the engine which circulates the blood through the whole body, so the sun, as the heart of the world, circulates this fire through the whole universe; and this element is not capable of any essential alteration, increase, or diminution. It is a species of itself, and is of a nature totally distinct from that of all other bodies: that this is absolutely necessary both to fixed common fire, and to sustain the life of animals, it seems may be learned from an easy experiment. Place a cat, together, with a lighted candle, in a cold oven, then shut the door close, having fixed a glass in the middle of it, and if you look through this you may ob-

serve at one and the same instant, the candle goes out, and the animal dies; a plain proof that the same fire is needful to sustain both culinary fire and animal life, and a large quantity of it. Some doubtless pervades the oven door; but not enough to sustain either flame or life. Indeed every animal is a kind of fire engine. As soon as the lungs inspire the air, the fire mingled with it is instantly dispersed through the pulmonary vessels into the blood: thence it is diffused through every part of the body, even the most minute arteries, veins, and nerves. In the mean time the lungs inspire more air and fire, and so provide a constant supply. The air seems to be universally impregnated with this fire, but so diluted, as not to hurt the animal in respiration. So a small quantity of liquor dropt in water, may be friendly to human nature, though a few drops of the same liquor, given by themselves, would have occasioned certain death: and yet you cannot conceive one particle of the water, without a particle of the medicine. It is not impossible, this may be one great use of air, by adhering so closely to the elementary fire, to temper and render salutary to the body what would otherwise be fatal to it. To put it beyond dispute, that this fire is largely mixt with the air, you may make the following experiment. Take a round lump of iron, and heat it to a degree called a welding heat; take it out of the

fire, and with a pair of bellows blow cold air upon it. The iron will then as effectually melt, as if it were in the hottest fire. Now when taken out of the forge, it had not fire enough in it to conquer the cohesion of its parts: but when this fire is joined with that which was mixt with the air, it is sufficient to do it. On the same principle we account for the increase of a coal or wood fire by blowing it. And let none wonder that fire should be so connected with air, as hardly to be separated. As subtle as fire is, we may even by art attach it to other bodies; yea, and keep it prisoner for many years, and that either in a solid or a fluid form. An instance of the first we have in steel; which is made such, only by impacting a large quantity of fire into bars of iron. In like manner we impact a great quantity of fire into stone, to make lime. An instance of the second kind we have in spirits, wherein fire is imprisoned in a fluid form. Hence common spirits will burn all away. And if you throw into the air spirits rectified to the highest degree, not one drop will come down again, but the universal fire will take hold of and absorb it all. That this fire subsists both in air, earth and water; that is diffused through all and every part of the universe, was suspected by many of the ancient naturalists, and believed by the great Sir Isaac Newton. But of late years it has been fully demonstrated; particu-

larly, by Mr. Stephen Gray, a pensioner at the Charter-house, who some years since presented to the Royal Society an account of many experiments he had made, whereby this subtle fluid became clearly perceptible both to the sight and feeling.—Because the glass tube, by means of which those experiments were made, was observed, when rubbed, to attract straw and other light bodies, (a known property of amber, called in Latin electrum) these experiments were termed electrical; a word which was soon affixed to that subtle fluid itself, and every thing pertaining to it: but improperly enough, seeing the attracting (or seeming to attract) straws and feathers, is one of the most inconsiderable of all the effects wrought by this powerful and universal cause. It was afterwards found, that a glass globe was on some accounts preferable to a glass tube; particularly, as it was less labour to turn the one for some hours together, by means of a small wheel, in the mean time rubbing it with a dry hand, or a little cushion, than to rub the tube for so long a time. It was likewise observed, that a greater quantity of ethereal fire might be collected by this means than the other. I say, collected; for that fire is no more created by rubbing, than water is by pumping. The grand reservoir thereof is the earth, from which it is diffused through all the other parts of common matter. Accordingly in these experiments, the

globe rubbing against the cushion, collects fire from it; the cushion receives it from the frame of the machine from the floor, but if you cut off the communication with the floor, no fire can be produced, because none can be collected. In the year 1746, Mr. de Muschenbroek, professor of natural philosophy at Leyden, was led by a casual experiment into many new discoveries. These were chiefly made by means of a large but thin glass phial: the best way to prepare which is, to coat it with thin lead; to line it on the inside with leaf gold, to within two inches of the top, and to fasten some tinsel fringe to the bottom, or to the end of the wire within the phial, so as to touch the gold lining.—By this wire going through the cork, the phial is hung on any metallic body, which communicates by a wire with the globe or tube. This metallic body has been termed, the prime conductor, as it conducts or conveys the fire collected by the tube or globe, either into the phial, or into any other body communicating therewith. But all bodies are not capable of receiving it. There is in this respect an amazing difference between them.—The excrements of nature, as wax, silk, air, will not receive the etherial fire, neither convey into other bodies; so that whenever in circulating, it comes to any of these, it is at a full stop. Air itself is a body of this kind, with great difficulty either receiving or conveying

this fire to other bodies; so are pitch and rosin, excrements, as it were, of trees. To these we may add glass, amber, brimstone, dry earth, and a few other bodies. These have frequently been stiled, *electric per se*, as if they alone contained the electric fire; an eminently improbable title, founded on a palpable mistake. From the same mistake, all other bodies which easily receive and readily convey it, were termed non electrics, on a supposition, that they contained no electric fire, the contrary of which is now allowed by all. That this fire is inconceivably subtle, appears from its penetrating even the densest metals, and that with such ease, as to receive no perceptible resistance. If any one doubt whether it pass through the substance, or only along the surface of bodies, a strong shock taken through his own body, will prevent his doubting any longer. It differs from all other matter in this, that the particles of it repel, not attract each other; and hence is the manifest divergency in a stream of electrical effluvia But though the particles of it repel each other, yet are they attracted by all other matter. And from these three, the extreme subtlety of this fire, the mutual repulsion of its parts, and the strong attraction of them by other matter, arises this effect, that if a quantity of electric fire be applied to a mass of common matter of any bigness or length, which has not already got its quantity, it is immediately diffused through

the whole It seems, this globe of earth and water, with its plants, animals, and buildings, have diffused through their whole substance, just as much of this fire as they will contain; and this we may term their natural quantity. But this is not the same in all kinds of matter; neither in the same kind of matter in all circumstances. A solid foot of one kind of matter, as glass, contains more of it than a solid foot of another kind; and a pound weight of the same kind of matter, when rarified, contains more than it did before. We know that this fire is in common matter, because we can pump it out by the globe or tube? we know that common matter has near as much of it as it can contain; because if we add a little more to any portion of it, the additional quantity does not enter, but forms a kind of atmosphere round it. On the other hand, we know that common matter has not more of it than it can contain; otherwise all loose portions of it would repel each other; as they constantly do, when they have such atmospheres. Had the earth, for instance, as much electric fire, in proportion, as we can give to a globe of iron or wood, the particles of dust, and other light matter, would not only repel each other, but be continually repelled from the earth: hence the air being constantly loaded therewith, would be unfit for respiration. Here we see another occasion to adore that wisdom,

which has made all things by weight and measure. The form of every electric atmosphere is that of the body which it surrounds; because it is attracted by every part of the surface, though it cannot enter the substance already replete. Without this attraction, it would not remain round the body, but dissipate into the air. The atmosphere of an electrified sphere is not more easily drawn off from any one part of it than from the other, because it is equally attracted by every part: but it is not so with bodies of other figures. From a cube it is more easily drawn off at the corners than the sides; and so from the corners of any bodies of any other form, and most easily from the sharpest corners: for the force with which an electrified body retains its atmosphere, is proportioned to the surface on which that atmosphere rests. So a surface four inches square retains its atmosphere with sixteen times the force than one of an inch square does. As in pulling the hair from an horse's tail, a force insufficient to pull off an handful at once, could easily pull it off hair by hair: so though a blunt body cannot draw off all the atmosphere at once, a pointed one can easily draw it off, particle by particle. If you would have a sensible proof, how wonderfully pointed bodies draw off the electric fire, place an iron shot of four inches diameter, on the mouth of a dry bottle; suspend over it a small cork ball by a silken

thread, just so as to rest against the side of the shot; electrify the shot, and the ball will be repelled four or five inches from it; then present to the shot, six or eight inches off, the point of a sharp bodkin; the fire is instantly drawn off, so the repulsion ceases, and the ball flies to the shot. But a blunt body will not produce this effect, till it is brought within an inch of the shot. If you present the point of the bodkin in the dark, you may see sometimes at a foot distance a light gather upon it like a glow-worm, which is manifestly the fire it extracts from the shot. The less sharp the point is, the nearer it must be brought before you can see the light; and at whatever distance you see the light, you may draw off the electric fire. To be convinced that pointed bodies throw off, as well as draw off the fire, you may lay a long sharp needle on the shot: it cannot then be electrified, so as to repel the ball, because the fire thrown upon it continually runs off at the point of the needle; from which in the dark you may see such a stream of light, as in the preceding instance. While the electric fire, which is in all bodies, is left to itself, undisturbed by any external violence, it is more or less dense, according to the nature of the body which it is in. In dense bodies it is more rare; in rare bodies it is more dense: accordingly every body contains such a quantity of it, rare or dense, as is suitable to its nature.

And there is some resistance to every endeavour of altering its density, in the whole of any body, or in any part of it; for all bodies resist either the increase or diminution of their natural quantity: and on the other hand, when it has been either increased or diminished, there is a resistance to its return to its natural state. With regard to the different resistance made by different bodies, in either of these cases it is an invariable rule, that glass, wax, rosin, brimstone, silk, hair, and such bodies, resist the most; and next to these, the air, provided it be dry, and in a sufficient quantity; that this resistance is least in metals, minerals, water, quicksilver, animals, and vegetables, which we may rank together, because the difference in their resistance is very inconsiderable; and that in these bodies the resistance is greater, when their surfaces polished, and extended in length, than when their surfaces are rough and short, or end in sharp points. When a body has more electric fire forced into it than it has naturally, it is said to be electrified positively. When part of the natural quantity is taken away, it is said to be electrified negatively. Now when an iron bar is negatively electrified, the fire drawn out does not go in again as soon as the experiment is over, but forms an atmosphere round it, because of the resistance it finds in its endeavour to dilate itself, either into the air or into the bar: and when it is elec-

trified positively, the same kind of atmosphere is formed, by the fire accumulated upon it. Whether therefore bodies are electrified negatively or positively, and remain so when the experiment is over, there are similar atmospheres surrounding them, which will produce similar effects. But we can electrify no body beyond a certain degree; because when any one is electrified to that point, it has no atmosphere round it sufficiently strong to balance any power that endeavours to electrify it farther: nor is the electric fire, either from the tube or globe, able to force its way through this. And in the ordinary course of nature, this subtle, active fluid, which not only surrounds every gross body, but every component particle of each, where it is not in absolute contact with its neighbouring particle, can never be idle, but is ever in action, though that action be imperceptible to our senses: it is ever varying its condition, though imperceptibly, in all parts of all bodies whatever, and electrifying them more or less, though not so forcibly as to give sensible signs of it. All bodies then, and all their component particles, when in their natural situation, have round their surfaces, where they are not in absolute contact with other surfaces, an imperceptible atmosphere, sufficient to balance the smaller force with which they are attacked, every way similar to the perceptible atmosphere of bodies forcibly electrified.

In these imperceptible atmospheres is placed the power which resists their being electrified to a higher degree than they are naturally: and this power lies in the elasticity of the subtle fluid, every where dispersed both round all bodies and in them. Glass is very difficultly electrified, which seems to prove it has a very dense electric atmosphere. Metals are easily electrified; consequently they are rare, and therefore weakly resisting atmospheres. But as heat rarifies all bodies, so if glass be heated to a certain degree, even below melting, it will give as free a passage to the electric fire as brass or iron does, the atmosphere round it being then rendered as rare as that of metals; nay, when melted, it makes no more resistance than water: but its resistance increases as it cools; and when it is quite cold, it resists as forcibly as ever. Smoothly polished wax resists as much as glass: but even the small heat raised by rubbing, will render its atmosphere as rare as that of metals, and so entirely destroys its resistance. The same is true of rosin and brimstone. Even the heat arising from friction, destroys the resistance which they naturally make to being electrified; a strong proof that the resistance of all bodies thereto is exerted at their surfaces, and caused by an electric atmosphere of different densities, according to different circumstances. Most experiments will succeed as well with a globe of brimstone,

as with one of glass ; yet there is a considerable difference in their nature. What glass repels, brimstone as also rosin attracts. Rubbed glass emits the electric fire ; rubbed brimstone, rosin, and wax, receive it.——Hence if a glass globe be turned at one end of a prime conductor, and a brimstone one at the other, not a spark of fire can be obtained ; one receiving it in, as fast as it is given out by the other. Hence also, if a phial be suspended on the prime conductor, with a chain from its coating to the table, and only one globe turned, it will be electrified (or *charged*, as they term it) by twenty turns of the wheel ; after which it may be discharged, that is, unelectrified, by twenty turns of the other wheel. The difference between *non-electrics*, vulgarly speaking, and *electrics per se*, is chiefly this ; a *non-electric* easily suffers a change, in the quantity of fire it contains. Its whole quantity may be lessened by drawing out a part, which it will afterwards resume : but you can only lessen the quantity contained in one of the surfaces of an *electric ;* and not that, but by adding at the same an equal quantity to the other surface : so that the whole glass will always have the same quantity in its two surfaces ; and even this can only be done in glass that is thin ; beyond a certain thickness, we know no power that can make this change. The ethereal fire freely moves from place to place, in and through

the substance of a *non-electric;* but through the substance of an electric it will by no means pass. It freely enters an iron rod, and freely moves from one, and to another, where the overplus is discharged; but it will not enter or move through a glass rod; neither will the thinnest glass which can be made, suffer any particle of it entering one of its surfaces to pass through the other. Indeed, it is only metals and liquid that perfectly *conduct*, or transmit this fire. Other bodies seem to conduct it, only so far as they contain a mixture of these; accordingly, moist air will conduct it, in proportion to its moistness; but dry air will not conduct it at all; on the contrary, it is the main instrument in confining any electric atmosphere to the body which it surrounds. Dry air prevents its dissipating (which it presently does when *in vacuo*) or passing from body to body. A clear bottle, full of air instead of water, cannot be electrified; but exhausted of air, it is electrified as effectually as if it was full of water: yet an electrical atmosphere and air do not exclude one another; for we breathe in it freely, and dry air will blow through it, without altering it at all. When a glass phial is electrified, whatever quantity of fire is accumulated on the inner surface, an equal quantity is taken from the outer. Suppose, before the operation begins, the quantity of fire contained in each surface is equal to twenty

grains; suppose at every turn of the globe one grain thrown in; then after the first stroke there are twenty one within, nineteen only without, after the second, the inner surface will have twenty-two, the outer but eighteen: and so on, till after twenty strokes, the inner will have forty, the outer none: and the operation ends; for no power or art of man can throw any more on the inner surface, when no more can be taken from the outer. If you attempt to throw more in, it is thrown back through the wire, or flies out in cracks through the sides of the phial. The equilibrium cannot be restored in this phial, but by a communication formed between the inner and outer surface. If you touch these by turns, it is restored by degrees; if both at once, it is restored instantly; but then there is a shock occasioned by the sudden passing of the fire through the body, in its way from the inner to the outer surface; for it moves from the wire to the finger, (not from the finger to the wire, as is commonly supposed) thence it passes through the body to the other hand, and so to the other surface. The force with which this check may be given, is far greater than one would imagine: it will kill rats, hens, or even turkeys, in a moment; others, that are not killed, it strikes blind. It will invert the polarity of a compass, and make the north point turn to the south: at the same time the ends of needles are finely blued

like the spring of a watch. It will melt off the heads and points of pins and needles; and sometimes the whole surface of the needle is run, and appears as it were blistered, when examined by a magnifying glass. It will melt thin gold or silver, when held tight between two panes of glass, together with the surface of the glass itself, and incorporate them in a fine enamel. Yea, a strong spark from an electric phial makes a fair hole through a quire of paper doubled; which is thought good armour against the push of a sword, or even a pistol bullet. And it is amazing to observe, in how small a portion of glass a great electrical force may be. A thin glass buble, about an inch diameter, being half filled with water, partly gilt on the outside, when electrified, gives as strong a shock as a man can well bear: allowing then, that it contains no more fire after charging than before, how much fire must there be in this small glass! It seems to be a part of its very subtance. Perhaps, if that fire could be separated from it, it would be no longer glass. It, in losing this, loses its most essential properties, its transparency, brittleness, and elasticity.

Upon the principles of electricity, we may give a more rational account of many appearances in nature than has yet been done; of thunder and lightning in particular. In order to which we may observe; all electrified bodies re-

tain the fire thrown into them, till some non-electric approaches; to which it is then communicated with a snap, and becomes equally divided. Electric fire is strongly attracted by water, and readily mixes with it; and water being electrified, the vapours arising from it are equally electrified. As these float in the air, they retain the additional fire, till they meet with clouds not so much electrified; they then communicate it with a shock. The ocean is compounded of water and salt; one an electric, the other not. When there is a friction among the parts near its surface, the fire is collected from the parts below. It is then plainly visible in the night, at the stern of every sailing vessel; it appears from every dash of an oar; in storms, the whole sea seams on fire. The particles of water, then repelled from the electrified surface, continually carry off the fire as it is collceted. They rise and form clouds which are highly electrified, and retain the fire till they have an opportunity of discharging it. Particles of water rising in vapours, attach themselves to particles of air. One particle of air may be surrounded by twelve particles of water as large as itself, all touching it, and by more added to them. Particles of air thus loaded would be drawn nearer together by the mutual attraction of the particles of water, did not the fire, common or electric, included

therein, assist their mutual repulsion.—Hence they continue suspended. But if air thus loaded be compressed by adverse winds, or by being driven against mountains, or if it be condensed by the loss of its fire, it will continue suspended no longer, but will descend in dew; and if the water surrounding one particle of air comes into contact with that surrounding another, they naturally coalesce into a drop, and so descend in rain. The sun supplies common fire to all vapours rising either from sea or land; vapours, having both this and electric fire, are better supported than those which have this only; for when vapours rise into the coldest region, the common fire may fail, but the cold will not diminish the electric: this is always the same. Hence clouds raised from fresh water, from moist earth, or growing vegetables, more easily descend and deposite their waters, as having but little electric fire to keep the particles separate from each other; so that the greatest part of the water raised from the land, falls on the land again; but clouds raised from the sea, having both fires, and much of the electric, support their water more strongly, and being assisted by winds, may bring it from the middle of the widest ocean to the middle of the broadest continent. And yet a way is provided whereby these also are readily brought to deposite their water; for whenever they are driven against

mountains by the winds, those mountains take away their electric fire, and being cold, the common also; hence the particles immediately close. If the air was not much loaded, the water falls in dew on the top and sides of the mountains; if it was, the electric fire being taken at once from the whole cloud, it flashes brightly, and cracks loudly; and the particles instantly coalescing for want of that fire, fall in a heavy shower. When a ridge of mountains stop the clouds, and draws the electic fire from the cloud first approaching it, the next, when it comes near the first, now deprived of its fire, flashes into it, and deposits its own water. The third cloud approaching, and all that succeed, act in the same manner, as far back as they extend. which may be for several hundred miles. Hence the continual storms of thunder, lightening, and rain, on the east side of those vast mountains, the Andes, which run north and south, intercept all the clouds brought against them from the Atlantic ocean. In a plain country, there are other means to make them drop their water: for if an electrified cloud coming from the sea, meets in the air a cloud coming from the land, and therefore not electrified, the first will give its flash into the later, and thereby both will be made to deposite their water. The concussion of the air contributes also to shake down the water, not only from those two clouds, but from others near

them. When the sea and land clouds would pass at too great a distance from each other, they are mutually attracted till within the distance; for the sphere of electrical attraction is far beyond the flashing distance: and yet where a cloud contains much fire, it may strike at a considerable distance. When a conductor has but little fire in it, you must aproach very near before you can draw a spark. Throw into it a greater quantity of fire, and it will give a spark at a greater distance. But if a gun barrel, when electrified, will strike and make a noise, at the distance of an inch, at what a distance, and with how great a noise, may ten thousand acres of electrified cloud strike? No wonder that this should melt metals, (which our artificial flash does in some degree) though perhaps not so properly by its heat, as by insinuating into the pores, and creating a violent repulsion between the particles of the metal it passes through. This overcomes the attraction whereby they cohere, and so melts the metallic body: and this accounts for its melting a sword in the scabbard, or gold in the pocket, without burning either. But thunder clouds do not always contain more than their natural quantity of electric fire: very frequently they contain less; and when this is the case, when they are negatively electrified, although the effects and appearances are nearly the same, yet the manner of operation is differ-

ent; for in this case, it is really the fire from the mountains, or other parts of the earth, which strikes into the cloud; and not, as we imagine, fire from the cloud which strikes into the earth; and we may easily conceive how a cloud may be negatively electrified. When a portion of water is rarified into a thin vapour, the fire it contains is rarified too; consequently, it has then less than its natural quantity of fire. Such a cloud, therefore, coming within a due distance of the earth, will receive from it a flash of electric fire; which flash, to supply a great extent of cloud, must often contain a great quantity of fire. Such a cloud also passing over woods of tall trees, may silently receive some supply, either from the points of the boughs, or from the sharp ends and edges of the leaves. The cloud thus supplied, flashes into other clouds that have not been so supplied; and those into others, until an equilibrium is produced among all that are within a striking distance of each other; and hence are repeated strokes and flashes, till they descend in showers to the earth, their original. Rain, especially when in large drops, generally brings down the electric fire; falling snow often, summer hail always, though silently; consequently, any of these may prevent thunder and lightning; or at least, abate its violence. Rain is helpful in another respect likewise. By wetting men or beasts, it saves many

lives; for if your clothes are thoroughly wet, and a flash of lightning strikes the top of your head, it will run in the water over the surface of your body into the ground; whereas if your clothes were not wet, it would go through the body. Hence a wet chicken cannot be killed by a stroke from the phial, whereas a dry one is killed in an instant. See here also the goodness and wisdom of him *who sendeth forth lightnings with the rain.* It should likewise be observed, that wherever electrified clouds pass, spires, towers, chimnies, and high trees, as so many points, draw the electric fire, and the whole cloud frequently discharges there; therefore it is highly dangerous in such a storm to take shelter under a tree. Common fire (if it be any thing more than a different modification of the same element) is more or less in all bodies, as well as electrical. If there be a sufficient quantity of either in any body, it is inflamed; but when the quantity of common fire therein is small, there needs more electric fire to inflame it.—Where the quantity of common fire is greater, less of the electric will suffice. So if spirits are heated, a small spark inflames them; if they are not, the spark must be greater. Sulphurous vapours, whether rising from the earth, or from stacks of moist hay or corn, or any other heated and reeking vegetable, contain abundance of common

fire.—A small addition of electric then will inflame them, therefore they are easily kindled by lightning.--Any who would be clearly convinced of the nature of lightning, may make the following experiment. Make a small cross of two thin strips of wood, the arms being just so long as to reach the four corners of a large thin silk handkerchief when extended. Tie the corners of this to the extremities of the cross, and so you have the body of a kite. Add to this a proper tail, loop, and string, and it will rise in the air like one made of paper; but this is fitter to bear the wind and wet in a storm without tearing. To the top of the cross fix a sharp pointed wire, rising a foot above it.—Tie a silk ribband to the end of the twine next the hand, and where the silk and twine join, fasten a key. Raise this kite when a thunder storm is coming on; but he that holds the string must stand in a porch, or under some covering, that the ribband may not be wet. He must likewise take particular care that the twine do not touch the top or side of the porch. As soon as the thunder-cloud comes over the kite, the pointed wire draws the electric fire from it. The kite and all the twine are then electrified, as plainly appears by this, that the loose filaments of the twine stand out every way, and are attracted by an approaching finger; and when the kite and twine, being wet, conduct the fire freely, it will stream from

the key on the approach of the knuckle. By this key the phial may be charged, and all other experiments made, as by the globe; and this is a demonstration, that the electric fire thereby obtained is the very same with that of lightning. May not the knowledge of this power, in pointed bodies, of drawing off the fire contained in these clouds, suggest to us a very probable method of preserving houses, churches, ships from the stroke of lightning? Might we not fix on the highest part of them upright rods of iron, made sharp as needles, and gilt, to prevent rusting, which otherwise would hinder their free conveyance of the electric fire? From the foot of those rods, (which need not be above half an inch diameter) a wire may pass down the outside of the building into the ground, or down round one of the shrouds of a ship, and down her side, till it reaches the water. Would not these rods silently draw off the electric fire before the cloud was nigh enough to strike, and thereby in a good measure secure us from that most sudden and terrible mischief? Let it not be objected, that the using of this probable means of preventing a threatening danger, would imply any denial of, or distrust in Divine Providence. Not at all; we know the Creator of the universe is likewise the governor of all things therein; but we know likewise he governs by second causes, and that accordingly it is his will we

should use all the probable means he has given us to attain every lawful end. It is therefore no more an impeachment of his providence when we foresee a storm of lightning and rain to shelter our house (as far as we are able) from the one, than to shelter ourselves in that house from the other. Is it not just as innocent (if it be possible) to keep our rooms tight from lightning, as from wind and water? It may not be improper to add one or two observations, before we proceed to what is of more importance. Scarce any phenomenon in nature has been esteemed more difficult to be accounted for, than those luminous appearances in the sky, termed *aurora borealis*, or *northern lights*. But these also may be rationally explained, upon the principles of electricity. We often see clouds at different heights, passing different ways, north and south, at the same time. This manifestly proves different currents of air, one of them under the other. Now as the air between the tropics is rarified by the sun, it rises, the denser air pressing into its place; the air so raised, moves north and south, and if it has no opportunity before, must descend in the polar regions. When this air with its vapours descends into contact with the vapours arising there, the electric fire which it brought begins to be communicated, and is seen in clear nights, being first visible where it is first in motion, namely, in the most northern

parts: but from thence the streams of light seem to shoot southerly, even to the zenith of northern countries.

Another phenomenon of a totally different kind may be accounted for on the same principles, although Mr. Prior supposes Solomon himself to ask, as a question which he could not answer,

> "Whence does it happen, that the plant which well
> We name the sensitive, should move and feel?
> Whence know her leaves to answer her command,
> And with quick horror fly the neighb'ring hand."

Allowing for poetical amplification, the plain fact is this. The sensitive plant, as it were, shrinks away as soon as your hand approaches it; and from a turgid and vivid appearance, instantly droops and hangs its leaves. Now suppose this plant to contain more electric fire than any other plant or animal, it must of course communicate that fire to any other that touches it: and if so, its leaves and branches must be in a languid state, till they have recovered their natural quantity. To illustrate this, set any small tree in a pot or cake of brimstone; electrify it, and it grows extremely turgid, so as to erect its leaves; but the moment you touch one of them, the whole tree droops, and hangs all its leaves and branches.

Vol. XXIV. of the Works, p. 289.

I have hitherto been endeavouring to make electricity plain: I shall endeavour in the second place to make it useful. This etherial fire in its unmixt state, seems too violent an agent for the human body to bear: therefore the wise author of nature has provided the air to temper and adapt it to our use. So tempered, it is the grand instrument of life: "it gives and preserves," says bishop Berkly, "a proper tone to the vessels; it promotes all secretions, keeping every part in motion; it pervades the whole animal system, producing great variety of effects, various vibrations in the solids, and ferments in the fluids,"—Indeed, from many experiments we know, it communicates activity and motion toe fluids in general, and particularly accelerates the motion of the blood in a human body. This is quickened three or four pulses in half a minute, by a person only standing on on a glass, and being electrified; and it is certain, many bodily disorders may be removed even by this safe and easy operation. But because plain matters of fact weigh more than nice speculative reasoning with all who do not obstinately steel themselves against conviction, I shall briefly specify several disorders wherein electrification has been found extremely useful, and subjoin a few particular instances.

The disorders in which it has been of unquestionable use, are, agues, St. Anthony's fire.

blindness even from a gutta serena, blood extravasated, bronchocele, chlorosis, coldness in the feet, consumption, contraction of limbs, cramp, deafness, dropsy, epilepsy, feet violently disordered, felons, fistula lacrymalis, fits, ganglions, gout, gravel, head-ache, hysterics, inflamations, king's evil, knots in the flesh, lameness, leprosy, mortification, pain in the back, in the stomach, palpitation of heart, palsy, pleurisy, rheumatism, ringworms, shingles, sprain, sciatica, surfeit, swellings, of all kinds, throat sore, toe hurt, toothach, wen.

It will be easily observed, that a great part of these are of the nervous kind; and perhaps there is no nervous distemper whatever, which would not yield to the steady use of this remedy. It seems therefore to be the grand desideratum in physic, from which we may expect relief when all other remedies fail, even in many of the most painful and stubborn disorders to which the human frame is liable. I have scarce known an instance wherein a few shocks all over the body have failed to cure either a *quotidian* or *tertain ague*.

Vol. XXIV. of the Works, p. 330.

It were greatly to be wished that the gentlemen of the faculty would strictly examine the nature, properties, and effects of this sovereign remedy: for such it unquestionably is, particu-

larly in nervous cases; even in those cases which the common *materia medica* will in no wise reach. But it is not to be expected. They must not disoblige their good friends the apothecaries. Neither can it consist with their own interest, to make (although not every man) yet so many men their own physicians, which would be the unavoidable consequence, if a regular system of practical rules were formed from a process of experiments, whereby sensible men might judge in what cases it would cure, and in what not; and in what manner it might be most effectually applied in any case wherein it was proper. In order to prevent any ill effect, these two cautions should always be remembered: first, let not the shock be too violent, rather let several small shocks be given; secondly, do not give a shock to the whole body, when only a particular part is affected. If it be given to the part affected only, little harm can follow even from a violent shock. For instance; in a *palsey of the tongue*, the shock may be given to the tongue only by applying one wire to the hinder part of the neck, and another to the tongue: and if in case there be danger of too great a shock, it may easily be prevented. It is highly probable, a timely use of this means might prevent before they were thoroughly formed, and frequently even then remove some of the most painful and dangerous distempers,

cancers and scrophulus tumours in particular, though they will yield to no other medicine yet discovered. It is certain, nothing is so likely, by accelerating the contained fluids, to open and dilate the passages, as well as divide the coagulated particles of the blood, that so the circulation may be again performed. And it is a doubt whether it would not be of more use, even in *mortifications*, than either the bark, or any other medicine.

Before I conclude, I would beg (if it be not too great a favour) from the gentlemen of the faculty, and, indeed, from all who desire health and freedom from pain, either for themselves or their neighbours: it is, that none of them would condemn they know not what; that they would hear the cause before they pass sentence; that they would not peremptorily proceed against electricity, while they know little or nothing about it. Rather let every candid man take a little pains to understand the question before he determines it. Let him for two or three weeks, at least, try it himself in the above named disorders: and then his own senses will shew him, whether it is a mere plaything, or the noblest medicine in the world.

Vol. XXIV. of the Works, p. 366.

Before we enter upon particular rules, I would advise all who can, to study the ART of SPEAKING *betimes*, and to practise it as often as possible, before they have contracted any of the common imperfections or vices of speaking; for these may easily be avoided at first, but when they are once learnt, it is extremely difficult to unlearn them.—I advise all young persons to be governed in speaking, as in all other things, by reason rather than example, and therefore to have an especial care whom they imitate therein; and to imitate only what is right in their manner of speaking, not their blemishes and imperfections. The first business of the speaker is, so to speak that he may be heard and understood with ease. In order to this, it is a great advantage to have a clear strong voice:—such at least, as will fill the place where you speak, so as to be heard by every person in it. To strengthen a weak voice, read or speak something aloud, for at least half an hour evey morning; but take care not to strain your voice at first; begin low and raise it by degrees to the height. If you are apt to faulter in your speech, read something in private daily, and pronounce every word and syllable so distinctly, that they may all have their full sound and proportion. If you are apt to stammer at such and such par-

ticular expressions, take particular care, first, to pronounce them plainly. When you are once able to do this, you may learn to pronounce them more fluently and at your leisure. The chief faults of speaking are, the speaking too loud; this is disagreeable to the hearers, as well as inconvenient to the speaker:—For they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching. Every man's voice should indeed fill the place where he speaks; but if it exceeds its natural key, it will neither be sweet, nor soft, nor agreeable, were it only on this account, that he cannot then give every word its proper and distinguishing sound. The speaking too low, is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes, to preserve the key, the command of your voice, and adapt the loudness of it to the place where you are, or the number of persons to whom you speak. In order to this, consider whether your voice be naturally loud or low; and if it incline to either extreme, correct this first in your ordinary conversation. If it be too low, converse with those that are deaf; if too loud, with those who speak softly. By speaking in a thick, cluttering manner, some persons mumble, or swallow some words or syllables; and do not utter the rest articulately or distinctly. This is sometimes owing to a natural defect; sometimes

to a sudden flutter of the spirits, but oftener to a bad habit. To cure this, accustom yourself both in conversation and reading, to pronounce every word distinctly. Observe how full a sound some give to every word, and labour to imitate them. If no other way avail, do as *Demosthenes* did, who cured himself of this natural defect, by repeating orations every day with pebbles in his mouth. The speaking too fast, is a common fault; but not a little one, particularly when we speak of the things of God. It may be cured by habituating yourself to attend to weight, the sense, and propriety of every word you speak. The speaking too slow is not a common fault; and when we are once warned of it, it may be easily avoided. The speaking with an irregular, desultory, and uneven voice, raised or deprest unnaturally or unseasonably. To cure this, you should take care not to begin your periods either too high or too low; for that would necessarily lead you to an unnatural and improper variation of the voice; and remember, never either to raise or sink your voice without a particular reason, arising either from the length of the period, or the sense or spirit of what you speak. But the greatest and most common fault of all is, speaking with a tone; some have a womanish squeaking tone; some a singing or canting one; some a high, swelling, theatrical tone, laying too much emphasis on

every sentence; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words. To avoid all kinds of unnatural tones, the only rule is this, endeavour to speak in public, just as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were talking to a friend. This, if carefully observed, will correct both this and almost all the other faults of a bad pronunciation; for a good pronunciation is nothing but a natural, easy, and graceful variation of the voice, suitable to the nature and importance of the sentence we deliver. If you would be heard with pleasure, in order to make a deeper impression on your hearers, study to render your voice as soft and sweet as possible; and the more, if it be naturally harsh, hoarse, or obstreperous, which may be cured by constant exercise. By carefully using this every morning, you may in a short time wear off these defects. and contract such a smooth and tuneful delivery, as will recommend what ever you speak. Secondly, labour to avoid the odious custom of coughing or spitting while you are speaking; and if at some times you cannot wholly avoid it, yet take care you do not stop in the middle of a sentence, but only at such times as will least interrupt the sense of what you are delivering. Above all, take care to

vary your voice according to the matter on which you speak. Nothing more grates the ear, than a voice still in the same key, and yet nothing is more common. Although this monotony is not only unpleasant to the ear, but destroys the effect of what is spoken: the best way to learn how to vary the voice is, to observe common discourse; take notice how you speak yourself in ordinary conversation, and how others speak on various occasions. After the very same manner you are to vary your voice in public, allowing for the largeness of the place, and the distance of the hearers. The voice may be varied three ways; first, as to height or lowness; secondly, as to vehemence or softness; thirdly, as to swiftness or slowness:—And first, as to height, a medium between the extremes is carefully to be observed.—You must neither strain your voice by raising it always to the highest note it can reach, nor sink it always to the lowest note, which would be to murmur rather than to speak. As to vehemence, have a care how you force your voice to the last extremity; you cannot hold this long without danger of its cracking, and failing you on a sudden;—nor yet ought you to speak in too faint and remiss a manner, which destroys all the force and energy of what is spoken. As to swiftness, you ought to moderate the voice so as to avoid all precipitation; otherwise you give

the hearer no time to think, and so are not likely either to convince or persuade them; yet neither should you speak slower than men generally do in common conversation. It is a fault to draw out your words too slow, or to make needless breaks or pauses; nay to drawl is (of the two) worse than to hurry; the speech ought not to drop, but to flow along; but then it ought to flow like a gliding stream, not as a rapid current. Yet let it be observed, that the medium I reccommend does not consist in an indivisible point; it admits of a considerable latitude. As to the height or lowness of the voice, there are five or six notes whereby it may be varied, between the highest and the lowest: so here is abundant room for variation without falling into either extreme. There is also sufficient room between the extremes of violence and of softness, to pronounce either more vehemently or more mildly, as different subjects may require; and as to swiftness or slowness, though you avoid both extremes, you may nevertheless speak faster or slower, and that in several degrees, as best answers the subject and passions of your discourse. But it should likewise be observed, that the voice ought not to be varied too hastily in any of these respects; but the difference is to be made by degrees, and almost insensibly; too sudden a change being unnatural and affected, and consequently disagree-

able to the hearers. If you speak of natural things, merely to make the hearers understand them, there needs only a clear and distinct voice; but if you should display the wisdom and power of God therein, do it with a stronger and more solemn accent. The good and honourable actions of men should be described with a full and lofty accent; wicked and infamous actions, with a strong and earnest voice, and such a tone as expresses horror and detestation. In congratulating the happy events of life, we speak with a lively and cheerful accent; in relating misfortunes, (as in funeral orations) with a slow and mournful one.

The voice should also be varied according to the greatness and importance of the subject; it being absurd either to speak in a lofty manner where the subject is of little concern, or to speak of great and important affairs with a low unconcerned and familiar voice. On all occasions, let the thing you are to speak be deeply imprinted on your own heart; and when you are sensibly touched yourself, you will easily touch others, by adjusting your voice to every passion which you feel.—Love is shewn by a soft, smooth, and melting voice: hate by a sharp and sullen one; joy by a full and flowing one; grief by a dull, languishing tone; sometimes interrupted by a sigh or groan. Fear is expressed by a trembling and hesitating voice; boldness by

speaking loud and strong.—Anger is shewn by a sharp and impetuous tone, taking the breath often, and speaking short.——Compassion requires a soft and submissive voice. After the expression of any violent passion, you should gradually lower your voice again. Readiness in varying it on all kinds of subjects as well as passions, is best acquired by frequently reading or repeating aloud, either dialogues, select plays, or such discourses as come nearest to the dramatic style. You should begin a discourse low, both as it expresses modesty, and as it is best for your voice and strength; and yet so as to be heard by all that are present; you may afterwards rise as the matter shall require. The audience likewise being calm and unmoved at first, are best suited by a cool and dispassionate address; yet this rule admits of some exceptions, for on some extraordinary occasions, you may begin a discourse abruptly and passionately, and consequently with a warm and passionate accent. You may speak a little louder in laying down what you design to prove, and explaining it to your hearers. But you need not speak with any warmth or emotion yet; it is enough if you speak articulately and distinctly. When you prove your point, and refute your adversary's objections, there is need of more earnestness and extension of voice: and here chiefly it is, that you are to vary your voice according

to the rules above recited. A little pause may then precede the conclusion in which you may gradually rise to the utmost strength of pronunciation, and finish all with a lively, cheerful voice, expressing joy and satisfaction. An *exclamation* requires a loud and strong voice; and so does an *oath* or strong *asseveration* as, *O, the depth of the riches both of the wisdom and knowledge of God!* I call God to record upon my soul. In a *prosopoœia*, the voice should be varied, according to the characters of the persons introduced; in an *apostrophe*, according to the circumstances of the person or thing to which you address your speech; which if directed to God or to inanimate things, ought to be louder than usual. In reciting and answering objections, the voice should be varied, as if two persons were speaking, and so in dialogues, or whenever several persons are introduced, as disputing or talking together.—In a *climax*, the voice must be gradually raised to answer every step of the figure. In a *posiopesis*, the voice (which was raised to introduce it) must be lowered considerably. In an *antithesis*, the points are to be distinguished and the former to be pronounced with a stronger tone than the latter: but in an *anadiplosis*, the word repeated is pronounced the second time louder and stronger than the first. Take care never to make a pause in speaking in the middle of a word or

sentence; but only where there is such a pause in the sense as requires, or at least allows of it. You may make a short pause after every period, and begin the next generally a little lower than you concluded the last; but on some occasions a little higher, which the nature of the subject will easily determine. I would likewise advise every speaker to observe those who speak well, that he may not pronounce any word in an improper manner; and in case of doubt, let him not be ashamed to ask how such a word should be pronounced; as neither to desire others that they would inform him whenever they hear him pronounce any word improperly. Lastly, take care not to sink your voice too much at the conclusion of a period; but pronounce the very last words loud and distinctly, especially if they have but a weak and dull sound of themselves.

OF GESTURE.

That this silent language of your face and hands may move the affections of those that see and hear you, it must be well adjusted to the subject, as well as the passion which you desire either to express or excite: it must likewise be free from all affectation, and such as appears to be the mere, natural result both of the things you speak, and of the affection that

moves you to speak them. And the whole is to be so managed, that there may be nothing in all the dispositions and motions of your body to offend the eyes of the spectators. But it is more difficult to find out the fault of your own gesture than those of your pronunciation : for man may hear his own voice, but he cannot see his own face ; neither can he observe the several motions of his own body, at least but imperfectly. To remedy this, you may use a large looking-glass, as *Demosthenes* did, and thereby learn to avoid every disagreeable and unhandsome gesture. There is but one way better than this, which is to have some excellent pattern, as often as may be, before your eyes ; and to desire some skillful and faithful friend to observe all your motions, and inform you which are proper, and which are not. As to the motion of the body, it ought not to change its place or posture every moment; neither on the other hand, to stand like a stock, in one fixed and immoveable posture, but to move in a natural and graceful manner, as various circumstances may require. The head ought not to be held up too high, nor clownishly thrust forward ; neither to be cast down and hang, as it were, on the breast, nor to lean always on one or the other side ; but to be kept modestly and decently upright in its natural state and position.— Farther, it ought neither to be kept immoveable,

as a statue, nor to be continually moving and throwing itself about. To avoid both extremes, it should be turned gently as occasion is, sometimes one way and sometimes the other; and at other times remain looking straight forward to the middle of the auditory. Add to this, that it ought always to be turned on the same side with the hands and body, only in refusing a thing; for this we do with the right hand, turning the head at the same time to the left. But it is the face which gives the greatest life to action; of this therefore, you must take the greatest care, that nothing may apper disagreeable in it, since it is continually in the view of all but yourself; and there is nothing can prevent this but the looking-glass or some friend, who will deal faithfully with you. You should adapt all its movements to the subject you treat of, the passion you would raise, and the persons to whom you speak. Let love or joy spread a cheerfulness over your face; hatred, sorrow, or fear, a gloominess. Look with gravity and authority on your inferiors; on your superiors with boldness, mixt with respect. You should always be casting your eyes upon some or other of your auditors, and moving them from one side to the other with an air of affection and regard, looking them decently in the face one after another, as we do in familiar conversation. Your aspect should always be pleasant, and your looks

direct, neither severe nor askew; unless you design to express contempt or scorn, which may require that particular aspect. If you speak of heaven or things above, lift up your eyes; if of things beneath cast them down: and so if you speak of things of disgrace; but raise them in swearing or speaking of things wherein you glory. The mouth must never be turned awry; neither must you bite or lick your lips, or shrug up your shoulders, or lean upon your elbow, all which give just offence to the spectators. We may make use of the hand a thousand different ways, only very little at the beginning of a discourse. Concerning this, you may observe the rules following: Never clap you hands, nor thump the pulpit; use the right hand most and when you use the left, let it be only to accompany the other: the right hand may be gently applied to the breast, when you speak of your own faculties, heart, or conscience; you must begin your action with your speech, and end it when you make an end of speaking. The hands should seldom be lifed up higher than the eyes, nor let down lower than the breast; your eyes should always have your hands in view, so that they you speak to, may see your eyes, your mouth, and your hands, all moving in concert with each other, and expressing the same thing; seldom stretch out your arms sideways, more than half a foot from the trunk of your body;

your hands are not to be in perpetual motion, this the ancients called babling of the hands. There are many other things relating to action as well as utterance, which cannot easily be expressed in writing.——These you must learn by practice, by hearing a good speaker, and speaking often before him.——But remember, while you are actually speaking, you must not be studying any other motions, but use those that naturally rise from the subject of your discourse, from the place where you speak, and the characters of the persons whom you address. I would advise you, lastly, to observe these rules as far as things permit, even in your common conversation, till you have got a perfect habit of observing them, so that they are, as it were, natural to you; and whenever you hear an eminent speaker, observe with the utmost attention, what conformity there is between his action and utterance, and these rules. You may afterwards imitate him at home, till you have made his graces your own; and when once, by such assistances as these, you have acquired a good habit of speaking, you will no more need any tedious reflections upon this art, but will speak as easily as gracefully.

Vol. XXVI. of the Works, p. 67.

Chastity.

This duty is so manifest, that no person whatever can pretend ignorance of it. The law of God, the law of nature, and the laws of all well-ordered societies enjoin it. The violation of this, unties the marriage knot, and dissolves the marriage covenant. For our Lord himself, who utterly disallows of other divorces, yet allows divorces in case of adultery. "But may the person wronged, admit the wrongdoer again, after the offence is known?" I answer, they may, provided the offender give full satisfactory proof of amendment. We read not any command to the contrary. But if the offender persist in sin, then the innocent person, having fuller proof thereof, is bound to withdraw from the sinner. Let any, who find strong temptations to this sin, constantly and conscientiously perform private duties. The blessing of God hereon will make him conqueror over what before seemed most unconquerable. Be diligent in your calling, that you may have no leisure for inflaming imaginations. It is certain, an idle person, if occasion and constitution serve, will sooner or later prove adulterous; but diligence, joined with hearty prayer, will preserve a man pure and undefiled. Be exactly temperate. It is easy to put out the fiercest fire by withdrawing the fuel. If there-

fore you would be chaste in your marriage, be sparing in your food. Carefully shun every temptation, and all opportunities of sin:—especially, shun as a rock the company of any person apt to tempt, or to be tempted; and consider, that the coldest water will be hot if it be set near the fire. These directions are such as agree to all, married or unmarried. There remains another help peculiar to the former, the due use of marriage: the ordinances of God answer their end, if our abuse of them do not hinder. Now, God has ordained marriage for this end, among others, to prevent fornication: wherefore, let it be used in the manner it ought, and it will surely answer its end. And in this respect, *the wife hath not power over her own body, but the husband:* neither *hath the husband power over his own body, but the wife.* It is not the choice of either, whether to live with the other or not: but they are bound in conscience so to do, and cannot refuse it without grievous sin. There may indeed be a separation for a time, if needful affairs require. But it is not lawful for either the man or woman to leave the other totally or finally. In this, their society, two things are to be observed, that it be sanctified and temperate. First it must be sanctified, that is, made lawful and holy to them *by the word of God and prayer.* The word of God clearly shews the lawfulness of it: for God has said expressly,

marriage is honourable among all men, and the bed undefiled. But let it also be *sanctified* or made holy *by prayer.* Solemnly pray for the blessing of God upon his ordinance, not forgetting to return him particular thanks for his infinite goodness herein. That this is requisite none can deny, that will not deny the authority of *St. Paul:* for he affirms, that marriage, as well as meat and drink, is sanctified *by prayer and thanksgiving.* As therefore it is a brutish profaneness for any man to sit down to his table, as a horse to the manger, without asking the blessing of God first, and to return from it as a fox from his prey, without praising him that gave him food and appetite: so it is great licentiousness for married persons to come together, as it were brute beasts, without either prayer or thanksgiving.——The hope of posterity, the stay of old age, the support of every man's house, the supply of the church and commonwealth, hang upon the fruit of marriage. Is it then more than needs, to ask the blessing of God in a thing of so great importance?——Surely we should bring his curse upon us, were we either to forget it as needless, or despise it as ridiculous. Yea, whereas marriage is instituted in part for the subduing of inordinate desires, it cannot answer that end without God's blessing; which how can we expect, if we scorn to ask it? Certainly, the men that use marriage in a brutish manner, not seeing

God therein, nor sanctifying it to themselves by these means, will thereby become more and more brutish. Wherefore, let no man scoff at a duty plainly commanded by God; but let us learn to know the full efficacy of prayer, and to reap the fruit of it in all things. It must, secondly, be temperate. We are always to remember, God ordained marriage chiefly for the increase of mankind, and not to kindle lustful desires, but to quench them. I confess we should take great heed of laying snares upon men's consciences; and must be careful not to bind them, where God has not bound them.

But this is a sure rule; the quantity of every thing must be suited to the end. This being considered, the married are not to provoke desires, but allay them, when they provoke themselves: they must not strive to inflame the passions when they are cool; but when they are moved of themselves, to assuage them. In a word, marriage should be used as sparingly as consists with the need of the persons married. A temperate use promotes purity; excess inflames lust, and inclines to adultery. Wherefore the foregoing rule should be carefully observed, that the married come no oftener together than is needful to extinguish natural desires, when they would otherwise become troublesome to them. Now, the sanctified use of marriage is also a help to the temperate use of it. But

they seldom fail to exceed, who do not take care to make all things holy *by prayer and thanksgiving*. Perhaps, one might add, it should ever be accompanied with cheerfulness and willingness. They must neither deny themselves to each other, nor behave with grudging and frowardness; but rather with readiness and all demonstration of sincere affection. The scripture plainly testifies this, by the very term *benevolence or good-will*. For no man can call that goodwill which is done churlishly and discontentedly, a behaviour that naturally tends to alienate the heart, and create suspicions of estrangement of affection.

The marriage covenant binds all that enter into it, to several other duties as well as that of chastity, but not under the same forfeiture; failing in these breaks God's command, but does not break the bonds of matrimony. No ill behaviour dissolves this, while we are not wronged as to the marriage-bed. Thou art still a husband or a wife, though thy yoke-fellow is wanting in many duties. Be careful, therefore, to do thy own part still, however slenderly thou art requited. The duties common to husbands and wives, partly respect themselves, and partly their families. All the former sort may be reduced to two heads, love and the fruits of love. First, love; their hearts must be united as well

as their hands, else their union will be more troublesome than can be imagined. Love is the life and soul of marriage, without which it differs from itself as a carcase from a living body. This makes all things easy, whereas the absence of it makes all things hard.—Love seasons and sweetens every state; love composes all controversies. In whomsoever loves prevails, to them only marriage is what it should be, a pleasing combination of two persons in one home, one purse, one heart, and one flesh. And this love must have two especial properties: first, it must be spiritual; secondly, matrimonial. It must be spiritual in its ground, and in its working. Its chief ground must be the commandment of God. A christian must love his wife, not only because she is beautiful and loving, but chiefly because God enjoins it. The wife must love her husband, not only because he is handsome, kind, or well behaved, but because God, the sovereign of all souls, has commanded women to be *lovers of their own husbands*. Not the face, portion, or good qualities of the married, must be the chief cause of their loving each other, but the will of God; and that affection which stands on this stable foundation will be lasting, while that which stands on any other consideration will be subject to change every hour. For how can the

building stand fast, if the foundation sinks away? Either some storm of contention will overthrow that love, or it will fall down of itself through age; or else it will degenerate into jealousy, the devouring canker-worm that eats up the hearts of married persons, and consumes or spoils the sweet fruit they may reap. But he that loves his wife, because she is his wife, and God commands him to love her as such, will love her so long as she is his wife, whatever she may prove beside Thou lovest thy wife because she is fair, good-humoured, courteous; but what, if all these should fail? Thou lovest thy husband because he is handsome, sensible, kind; but where will thy love be, if these things should alter? You see there is no firmness in that love which is procured only by these motives. But if thou love thy wife or husband, because God enjoins it, then thy love will be constant and perpetual. This property of love, that it is spiritual, built on the rock of God's commandment answers all the objections which many would make against it in their own cases. "Who, says a man, can love such a wife?" "And what wife, says a woman, can love such a husband?" I answer, a man, whose affection is spiritual, can love even such a wife: and the woman who has attained to spiritual love, finds it possible to love even such a husband. But as the ground of their love must be spiritual, so

must also the working thereof. It must seek the spiritual good of the person beloved, by every possible means. For that love which seeks only their temporal welfare, deserves no better name than carnal love. But, surely, those who love each other, because God bids them, will love each other as God bids them: they will be careful of each others souls, as well as of their bodies and estates. But, alas! how exceedingly does the love of most married people fail herein? Thou art kind to thy wife or husband, and it goes to thy heart, to think any thing should be wanting for their good. It is well; but so may a Turk as well as thou, if by good, thou meanest only that which is temporal. But dost thou seek to help thy yoke-fellow to heavenly, as well as earthly benefits? This is spiritual love: this becomes a Christian husband, and a Christian wife. Be not then *carnal* in your love, *walking as men*, but spiritual as the children of God. But remember farther, your love must be matrimonial as well as spiritual: it must be matrimonial with regard to the degree, and to the effect of it. For the first a man should love his wife, a woman her husband, above all the creatures in the world.—Next to the living God, the wife is to have the highest place in her husband's heart, and he in hers. No neighbour, no friend, no parent, no child, should be so near and dear to either as the other

They are joined in the closest of all unions; therefore their mutual affection should be most abundant. They must do more and suffer more for each other, than for any other in the world.—They must bear with more faults in each other than any besides, and be ready to take more pains for each other. Secondly, as to the effect of this love; it should knit them together, that they may receive full satisfaction in each other. Love should cause a man to account his wife the only woman in the world; and so the wife to account her husband the only man in the world. The persons of each should be to the other the most precious of all persons. Do any object, this cannot be, unless every man and every woman could find in their own yoke-fellow as amiable qualities as are to be found in others. I answer, not the good qualities of either, but the good pleasure of God is the ground of their mutual dearness. Good qualities make this duty more easy; but it is still a duty, though good qualities be away. A man may lawfully think another woman better than his own wife; but he may not love another woman, though more virtuous, above his own, though less virtuous. This is the effect of matrimonial love, to settle the heart of each upon the other, above all in the world besides. It admits of none equal in affection, but places the yoke-fellow next to our own soul: nor will it bear the desire of change, but so links their

hearts together, that in this respect they are only dear to each other.——The means to get and confirm this love is to have one house, one table, one bed; but besides this natural means of procuring love, there are two spiritual means. The one is to take especial notice of God's gracious providence in their match. They must often consider that God joined them together for their mutual benefit, as being on the whole fitter for each other than any person besides could be. We know that a mean gift is often respected for the giver's sake: and he that loveth God, cannot but love all his blessings for his sake. Wherefore remember that God in great goodness, (for crosses also come to God's children from his goodness,) hath bestowed this yoke-fellow, and thou shalt dearly love thy wife or husband, though, perhaps, not so well-tempered. For the dearness of the giver will countervail the defects of the gift; and then thy yoke-fellow's distempers will grieve thee indeed, but not alienate thy affection. Another mean of uniting your souls is, constantly to join in exercises of piety. Pray together, sing together, confer together concerning your heavenly country; and this will be found an excellent means of confirming your mutual love. These will nourish the spirit of holiness in you; and that inkindles love wherever it comes. By these you will soon perceive yourselves to have been

spiritually profitable to each other: and to receive a spiritual benefit cannot but beget and nourish spiritual affection. Naturally you would grow weary of each other; but if you season your natural communion with this communion in spiritual things, it will prevent all satiety. Jars and contentions are the great hindrances of love; but the joining together in these exercises, will cause you to jar far more seldom; nor will any sudden jar fester or rankle, so as to breed hard thoughts of one another.——Prayer will prevent most contentions, and compose all; for when you shall appear before God in prayer, instead of blaming each other, you will each blame yourself, and then all contention will cease. But some may say, "What shall I do, who have such a husband or wife, as neither can nor will join with me in the service of God?"—I answer, pray for that yoke-fellow who will not pray with thee. The less able or willing they are to entreat for themselves, the more frequently and earnestly entreat God for them. It may be, God will give thee thy desire, and their hearts to thee. At least, thy own soul will gain an increase of heavenly love to them And this is sure, that to love your yoke-fellow spiritually and fervently, though you are not loved again, is far better than to be loved of them, without so loving.

The effects of nuptial love are three, pleasingness, faithfulness, helpfulness. The first, which must mix itself with all the rest, is an earnest desire to please each other, so far as it is possible to be done, without sinning against God. Wherefore the husband must do, or leave undone, any thing he can, that he may please his wife; and the wife must in any thing cross her own desires that she may satisfy his. In diet, attire, choice of company, and all things else, each must fulfil the other's desire, as absolutely as can be done, without transgressing the law of God. As difficult as this may seem, practice will make it easy Resolutely begin, and the proceeding will be pleasanter than the beginning, especially if both labour together, each seeking to oblige the other. For it cannot be difficult to satisfy one, who desires to take as well as to give satisfaction. But some will say, "This suits not me; nothing will satisfy my froward yoke-fellow." I answer, it may be so: it is not in one's power to make a froward person take a thing well. But it is in your power to do your best to satisfy such a one; and to strive the more, the more averse to peace your companion is. "But it is hard to be still striving against the stream." It is; but duties must not be omitted, because they are hard. The scholar, who has a hard lesson, must take the more pains to learn it. So the husband or

wife, that has a perverse companion, must take the more pains to please them. Let the difficulty therefore make thee more diligent; and encourage thyself in this tedious labour, by thinking, "If after all I cannot please my yoke-fellow, I shall not fail to please God." Yea, and the harder work is, the better he will take it at my hands: therefore, I will so behave, that they may receive content in all things, if any thing but sin will content them. This caution, indeed, we must observe; for we may not, to please any one, sin against God. If any thing but sin will satisfy, thou must do it, be it ever so contrary to thy own will. But if thou canst not fulfil the desires of a creature, without breaking the law of God, then thou must not fulfil them: better to offend a mortal man than the immortal God. In the next place, husband and wife are to be faithful and helpful to each other. These two must always be united; therefore, we speak of them together.—This was the principal thing that God designed in the creation of the woman. *It is not good* saith he, *for man to be alone; I will make an help-mate for him.* And undoubtedly man was intended to give, as well as to receive help. This helpful fidelity consists in their mutual care to abstain from, and prevent whatever might grieve or hurt either: and this must extend over the soul, the body, the name, and the estate. First, to the souls, by provoking each

other on all occasions to inward and outward holiness. The husband must further the wife in all goodness, and the wife the husband: for she has also liberty to stir up her husband, by entreaty and fair means. And as they have special opportunity, so they should be always ready, with special diligence, *to provoke one another to love, and to good works.* O how sweet is the society when they thus watch all occasions to further each other in godliness! Again, being continually together, they may discover in each other divers corruptions and imperfections.—They must not turn these into matter of contempt, but of care and compassion for each other's reformation. They should observe each other's temper, till they perceive what infirmities each are chiefly inclined to, and then diligently abstain from what may provoke that evil, and apply all means that may heal it. If all their labour does not avail, they must not fear to seek the help of some common friend, who possibly may effect that cure, which themselves had endeavoured in vain: and even if this does not succeed, still they must wait, and pray, referring the matter to God, the only physician of the soul, who is able in due time to redress all. The same faithful helpfulness they owe to the bodies of each other. They must shun all things that might cause sickness or pain to each other, and readily undergo any pain or cost, according

to their power, to procure whatever is necessary either to keep or recover their health.— They must comfort each other, in the days of sorrow, that worldly sorrow work not death. The wife must be physic to her husband in his sickness: she must support his weakness, and he her's.— Sickness and weakness are things, which of themselves are hard enough to be borne: there needs not the addition of unkindness to make the burden heavier. Let every husband and wife avoid or mend this fault, and be particularly careful of their behaviour, at that time above all, when either is visited with grief, or weakness, or sickness. When your wife is sick or pained, then comfort her with loving words, and cheer her by a tender countenance; then see that she want not looking to, no help which thou canst procure. When thy husband is sick or weak, then stay him with comfortable speech, revive him with diligent attendance: do all thou canst to ease his pain, and to recover his strength: let thy love and care be his best physic, and thyself his best physician. This is to be faithful to thy husband's body, and to "cherish him in sickness as in health." In the third place, man and wife must be faithfully helpful to each other's names, and that in a double respect; in maintaining them both between themselves and also among others. First, they must hold fast a good opinion of each other, so far as

it may possibly stand with truth: yea, it is no blame for them to have somewhat too good an opinion of each other; for a man to think his wife not only more handsome, but more wise and good than she is, (making her virtues carry a greater show to the eye, by looking at them through the glass of love) and for her to think him not only more proper, but more kind and good than he really is, by taking things with that largeness of good interpretation, which much love naturally puts upon them. Certainly then, they should be peremptory to give no place to ungrounded, unwarranted surmises. They must on no account suffer their hearts to grow mistrustful of each other. All rash, ill-built, hasty surmises, must be far from them, otherwise love will go out at the same door at which suspicion came in. He or she that has a suspicious head, has not a truly loving heart. Such may be lustful or fond; but a holy, virtuous, spiritual affection they cannot have. So long as they give way to evil surmisings, there is no place for this; and, therefore, of all domestic makebates, of all that breeds quarrel between married people, nothing in the world is more pestilently effectual to this bad end than jealousy. Having leavened the heart, it makes the speech tart and sharp, the countenance sour, the whole behaviour distasteful. No good words, no good actions, or gestures, or looks, can pro-

ceed from a jealous heart. Jealousy will make one, such mischievous things out of his own finger's ends: suffer not, therefore, this evil weed to grow up in the garden of matrimony; for no good herb will prosper by it; no praise-worthy thing will flourish. Let all then that are married, detest any thing of this kind that may arise; let their hearts disdain to give the least credit, unless the proofs be more manifest. Away, then, with this makebate of jealousy, this quarrelsome suspicion, this breeder of brawls, this mother and nurse of contention, this undermining of love and of good husbandry, of all that should be profitable to a household. Away with it, I say, out of thy heart; chase it far from thy breast, from thy house. It is better to receive ten wrongs without suspecting, than to suspect one that is not received. Wherefore, as thou wouldst stand for the good name of thy companion against the tongue of a slanderer, so stand for it against the dreams of thy own heart, against thy own slanderous imagination. And if any person will suffer his lips to be so ill employed, as to become Satan's bellows, by blowing these coals betwixt you, by telling thee this or that, rebuke such person, reject his words with detestation flee his company, nor defile thy ears and heart by giving gentle audience to a whisperer and tale-bearer. In a word, wouldst thou love or be loved? Wouldst thou live otherwise in marriage, than as in a prison

or dungeon? Then strengthen thy heart against all suspicion, and rather be any thing than jealous. You must be tender also of each other's reputation abroad, this requireth two things: first, that each labour to conceal the weakness of the other, so far as is possible from all men. The husband must endeavour that none may know of his wife's fault's but himself; and the wife must do her best to keep her husband's fault's from the knowledge of every creature; on the contrary, to publish each other's sins is a monstrous treachery.—To backbite an enemy is a sin, how much more to backbite one's yokefellow? Whose faults can a man cover, if not his wife's, that is in effect his own? Or who can be free from reproach, if one so near as his wife deface his good name? It is impossible but man and wife must sooner or later discover their weakness to one another; and for them to be playing the tell-tale against each other, what soul does not loathe to think of it? If thou hast been so sinfully talkative before, now for shame lay thy hand upon thy mouth, that thou mayest no more incur the name of fool, by making thy tongue to spread abroad folly; but besides this, you must faithfully keep each other's secrets. A man may have occasion to acquaint his wife with things which he would not reveal to other's; so may a woman to acquaint her husband. Now, if in such cases a wife find that her husband has revealed what she intrusted to

him alone; or he find that she has revealed what he spoke to her in the confidence of love, this will breed such a distrust of the offending party as will not easily be removed. Wherefore let husbands and wives always mind this: if he lay up any thing in her breast, let him find it safe there, as in a chest, which cannot be opened by any picklock. If she commit a thing to his safe keeping, let it be imprisoned in his bosom; otherwise no man can choose but to be strange to one, whom experience has convinced of babbling; and it is an infallible truth, that there is no comfortable living with one whom you cannot trust.—The last part of faithful helpfulness to each other, is that which concerns their estates; and to this end it is requested, first that all things be common between them, goods as well as persons: for if they make not a division in the greater, it is absurd to make it in the less. They should have one house, and one purse, for they are one, and their estates should be one also; and having thus united their fortunes, let them, secondly, practise good husbandry therein. This implies three things, diligence in getting, prudence in saving, providence in foreseeing: these three, industry, frugality, and forecast, make up good husbandry; and if any of these are wanting, so much is wanting to the perfection of it; and so much also will be wanting for their comfort and prosperity.

A man and his wife, who were before members of other families, join together, that they may become the roots of a new family, wherein, by training up their servants and children, they provide plants for God's vineyard, the church. In this family the husband is the head; the wife is the next as subordinate to him; they are both to maintain and govern their family. First, they must join in providing it with all necessaries, imitating herein, the father of this great family, the world, who fills every creature with good things fit for it. But they must govern as well as maintain their household; the man as God's immediate officer, the woman as an officer deputed by him, not equal, but subordinate: he, by the authority derived immediately from God, she by authority derived from her husband. The first point, in order to the due government of their family, is to educate their children well; more especially in their tender years. I cannot lay down a better method for this, than is laid down in a letter printed some years since, part of which is here subjoined; "According to your desire, I have collected the principal rules I observed in educating my family. The children (she had ten who came to man's estate, eight of whom were frequently at home together) were put in a regular method of living, in such things as they were capable of, from their birth, as in dressing, un-

dressing, changing their linen, &c. The first quarter commonly passes in sleep; after that, they were if possible, laid in their cradles awake, and rocked asleep, and so they were kept rocking till it was time for them to awake. This was done to bring them to a regular course of sleeping, which at first was three hours in the morning and three in the afternoon; afterwards two hours, till they needed none at all.

When they were turned a-year old, they were taught to fear the rod, and cry softly. By this means they escaped abundance of correction, which otherwise they must have had, and that odious noise of the crying of children was rarely heard in the house. As soon as they were grown pretty strong, they were confined to three meals a-day. They were never suffered to choose their meat, but always ate such things as were provided for the family. Whatever they had they were never permitted to eat of more than one thing. Drinking or eating between meals was never allowed, but in case of sickness, which rarely happened. At six they had their supper; at seven their maid washed them, and got them all to bed by eight: then she left them in their several rooms awake, for we allowed no such thing as sitting by a child till it fell asleep. They were so constantly used to eat and drink what was given them, that when any of them was ill, there was no difficul-

ty in making them take the most unpleasant medicine. This I mention to shew how a person may be taught to take any thing be it ever so disagreeable. In order to form the minds of children, the first thing to be done is to conquer their will. To inform their understanding is a work of time, and must proceed by slow degrees; but the subjecting the will is a thing which must be done at once, and the sooner the better; for by our neglecting timely correction, they contract a stubbornness which is hardly ever to be conquered, and never without using that severity, which would be as painful to us as to the children. Therefore I call those cruel parents, who pass for kind and indulgent, who permit their children to contract habits which they know must be afterwards broken.—When a child is corrected, it must be conquered; and when his will is totally subdued, then a great many childish follies and inadvertencies may be past by. Some should be overlooked and taken no notice of, and others mildly reproved, but no wilful transgression should ever be forgiven without chastisement, less or more. I insist upon conquering the wills of children betimes, because this is the very foundation of a religious education, without which both precept and example will be ineffectual: but when this is thoroughly done, then a child is capable of being governed by the reason of its parent, till its own

understanding comes to maturity, and the principles of religion have taken root. I cannot yet dismiss this subject; as self will is the root of all sin and misery, so whatever cherishes this in children, ensures their after misery and irreligion; and whatever checks and mortifies it, promotes their future happiness and piety. This is still more evident, if we consider, that religion is nothing elsl than doing the will of God, not our own: and that self-will being the grand impediment to our temporal and eternal happiness, no indulgence of it can be trivial, no denial of it unprofitable; heaven or hell depends on this alone; so that the parent who studies to subdue it in his children, works together with God in saving a soul; the parent who indulges it, does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body forever." This advice, first to conquer the wills of children, is exactly agreeable to the apostle's directions to parents, Eph. vi. 4. *Train them up* (I do not say *in the nurture and admonition of the Lord*; for I know not what that odd expression means, but) *in the discipline and instruction of the Lord. In the discipline* first; then in christian knowledge; because they may be inured to discipline, before they are capable of *instruction*. This, therefore, I cannot but earnestly repeat, break their wills betimes; be-

gin this great work before they can run alone, before they can speak at all. Whatever pains it costs, conquer this stubbornness; break the will if you would not damn the child. I conjure you not to neglect, not to delay this; therefore let a child from a year old be taught to fear the rod and cry softly. It cannot be exprest how much pains this will save both the parent and the child: in order to this, let him have nothing he cries for, absolutely nothing, great or small: let this be an invariable rule, else you undo all your own work. At all events, from that age, make him do as he is bid, if you whip him ten times running to effect it; let none persuade you it is cruelty to do this, it is real cruelty not to do it. If you spare the rod, you spoil the child; if you do not conquer, you ruin him. Break his will now, and his soul shall live, and he will probably bless you to all eternity; but we are by nature not only full of self-will, but likewise of pride, atheism, anger, falsehood, and idolatry. Now the end of education is to counteract and remove all the corruption of nature; of christian education in particular, termed by *St. Paul, the discipline and instruction of the Lord.* Set yourselves, therefore, ye christian parents, to the work; indeed it is not a little one. In order to accomplish it, you will need both the wisdom and the power of God, in order to root up, instead of strength-

ening, as most do, these roots of bitterness. Self-will has been spoken of already. The next evil you are to oppose in children is pride: in order to guard against this, never commend them to their face, either for their goodness, sense, or beauty. It is deadly poison; it is the direct way to plunge their souls in everlasting perdition.—Suffer no other to do it, if you can possibly prevent it; and if any should commend them, in their hearing, regard not complaisance, or good breeding so called, but check them immediately. Lovingly shew them their faults, especially their wrong temper, as soon as ever their understanding dawns. In particular, labour to convince them of atheism; shew them that they are *without God in the world;* that they do not know God: that they do not love, delight in, or enjoy him any more than do the beasts that perish. Do not teach them revenge; never say, "Who hurts my child? Give me a blow for him." Do not encourage them in anger, by laughing at, or seeming pleased with their little forward tricks; rather check them for the least appearance of it, much more for any angry word or action. Let property be inviolably maintained among your little ones; let none of them dare to take the very least thing, not an apple or a pin, without, much less against the consent of the owner. Do not teach them lying; never say, "It was not my child that did so."—

On the contrary, inure them to confess their faults, and to tell the truth at all hazards. Begin early to guard them against idolatry, a gainst the love of the world in all its branches. Do nothing to feed in them *the desire of the flesh*, that is, of the pleasures of sense, keep them (on this account, as well as on account of health) to the plainest, simplest diet. If they do not want it as physic, let them taste no liquid till ten or twelve years old, but water or milk, Above all, let no tea come within their lips, no strong drink of any kind; if they never have it, they will never desire it; it is wholly *your* fault if they do. Do nothing to feed in them *the desire of the eye;* let their dress also be plain and simple; let them always (so far as your circumstances will allow) be clean, but never fine : let them never wear any thing that is showy, any thing that is gay or glittering. Put nothing upon them that attracts the eye, either their own or that of others; give them nothing, nor suffer others to give them any thing that is merely ornamental.—Dress your children just as you dress yourself, that when they are grown up, they may have nothing to unlearn, More full directions on these heads, and many others, you have in the "Instructions for Children," which I advise every parent to read again and again, and to put in practice with all his power. The government of your family in general respects mat-

ters of God, and matters of the world. Your first care must be, that the living God be duly worshipped by all in your house; to this end, you must read the scriptures, call upon the name of God among them, and catechise them in the principles of religion, that none under your roof may be ignorant of the great truths of the Gospel. To this end also, you must see that they sanctify the sabbath: you must carefully and constantly bring them to the public assemblies, and examine them afterwards how they profit thereby. If this care be wanting, you will want the blessing of God on all your other cares; wherefore let man and wife be principally helpful to each other in this business. When the husband is present, let him read and pray with his family, and teach them the fear of the Lord. In his absence, let his wife do these duties, or at least take care to see them done, and let both of them provide and allow convenient time and leisure for the same; and let each quicken the slackness of each other, if either begin to grow weary. If he *is worse than an infidel* who provideth not food for his family, what is he who lets their souls grow naked for want of that which is both food and clothing to them, I mean instruction in the things that pertain to life and godliness? Herein, then, let all husbands and wives be of one mind in the Lord, using all good means to plant and water piety in

the hearts of all that are under their care. As to matters of the world, first, they must appoint their inferiors such works and services as they are severally fit for, and then follow and look after them, that they may perform those services. Had not the Lord seen that inferiors would need this, he would not have made this difference in the family; but God saw that the best servants need this help, and therefore ordained governors, generally two, that the absense of one might be supplied by the presence of the other.—Secondly, you must mark the carriage of your inferiors, and see what disorders do, or are ready to break in, whether openly or secretly, that they may either be prevented or resisted speedily.——Idleness, tailing, discord, and many other evils, are apt to steal even on good servants and children, which the Lord well knowing, made rulers in the house to keep all in good order; and if this care be some trouble, yet the mischiefs which arise from the want of it are much more troublesome: whereas, if the eyes of the master and mistress be always open, much peace will follow in the house. Thirdly, you must join in admonishing, reproving, and if need be, correcting your inferiors; and in so doing, you must take care to maintain each other's authority to the full. If one encourage, the other must not oppose; if one reprove, the other must not defend. If he see cause to correct, she must not grow an

gry nor hinder; neither when she would correct must he save them out of her hands. Nay, suppose either should exceed, correcting either without cause, or above measure, the other must not find fault in hearing of the inferiors; but they must debate the matter between themselves, and keep their disagreements from appearing in the family; so, therefore, join hands, that your dissention may not blast the fruit of all your endeavours: so shall you preserve your authority, encrease your love to each other, and procure amendment in your inferiors.

Vol. IV. of the Works, p. 164.

HUSBANDS.

It is the duty of a husband to govern his wife, and to maintain her. The former implies that he keep his authority and that he use it; and first, every man is bound to keep himself in that place wherein his Maker hath set him, and to hold fast that precedency which God hath assigned him.—The Lord hath entitled him *your head*, and he may not take a lower place. The contempt redounds upon God, which a man takes upon himself, by making his wife his master; but perhaps some will say, "all this is reasonable, if it were practicable. But there are some wives so proud, headstrong, and stubborn,

that their husbands cannot govern them." I answer, most men blame their wives; when the real fault is in themselves. Man cannot hinder a violent woman from assaulting his authority, but he may from winning it: not, indeed, by violence, but by skill; not by main force, but by a steady and wise proceeding. And first, let him endeavour to exceed his wife in goodness as he does in place; let him walk uprightly and religiously in his family, and give a good example to all in the house; then any reasonable woman will give him the better place, whom she sees to be the better person.—Take pains then to make thyself good, and that is the most compendious way to make thyself reverenced. This in general, but in particular, shun those evils that make a man seem vile in the eyes of those that are around him. The first of these is bitterness, sharp, tart carriage, reviling, passionate, provoking language, are fitly so called, being as offensive to the mind, as gall and wormwood to the palate. This bitterness shews folly, and works hatred, and therefore must needs be a great underminer of authority; for wherever want of wisdom is, there will ensue want of reverence. He that would retain his pre-eminence, must, secondly, avoid unthriftiness, another great enemy to reverence. Drunkenness, gaming, and ill company, are the three parts of unthriftiness; and whoever gives way to any of these, must

expect to be despised. Thirdly, lightness must be avoided by husbands, all foolish, childish behaviour, that wears no stamp of gravity or discretion, but savours of a kind of boyishness. If the husband puts a fool's coat upon his back, can he blame his wife for laughing at him? Cast, therefore; all those base evils from you, and strive for holiness and gravity of conversation, that your superiority, supported by such pillars, may stand upright and unshaken. But how is a man to use this authority, so that it may answer the end for which it is given? The end of it is, *that he may present her to God, holy and without blemish;* that he may so govern her, as to weaken every corruption, and strengthen every grace in her soul. In order to do this, he must temper the exercise of his authority, by justice, wisdom and mildness. Justice is the life and soul of government, without which it is no better than a dead carcase; wisdom is the eye of government, without which it is like a strong man stark blind. Mildness is the health and good constitution of government; and when they are all joined together, then the husband is as it were, God in the family, a resemblance of his sovereignty and goodness. Justice is to be exercised in recompensing and directing; for the first, a man must not so abuse his authority, as to enjoin any thing sinful: what God commands, he must not forbid; what

God forbids, he must not command. Let no husband forget that the Lord in Heaven, and the magistrate on earth are above him. He and his wife are equally subject to these: therefore never let him set his private authority against theirs, nor make his wife undutiful to either of these, by a false claim of duty to himself; for instance, let no husband command his wife to lie for his advantage, to break the sabbath for his gain; to partake of his fraud or sin of any kind. Neither let any man forbid his wife to pray unto God, to attend his word and sacraments; to use any of the means which God hath made the ordinary channels of his grace See then, all ye husbands, that your directions to your wives agree with the laws of God, otherwise to disobey you is the better obedience, and to reject your evil directions is not to deny subjection to your persons, but to your sins, yea, to the devil himself, who rules in you. But this rule of justice must extend a little farther. the husband must not urge his authority, not only in things unlawful, but even in those that *seem* unlawful to his wife's mistaken conscience. He ought not to force her to what she thinks sin Conscience is God's immediate officer, and though it is mistaken, must be obeyed, till it is better informed. Wherefore when a woman, through weakness fancies a thing indifferent to be sinful, a man must not compel her to act against her conscience, but with pity

and gentleness try to remove that mistake. "But what, if she pretend conscience, when it is but wilfulness?" Then he must wait a while, and if persuasions avail not, at length use his authority, and enjoin her to change her obstinacy into subjection. "But how shall I know whether she be scrupulous or stubborn?" I answer, scruple of conscience is grounded on the word of God, on some text which carries an appearance, at least, of condemning the thing in question. But obstinacy is backed with no part of God's word, therefore if a woman produce some scripture, though perhaps misinterpreted for her scruple, she must be tenderly dealt with: but if she plead God's word, it is probably a mere pretence. Again, it may be a mistaken conscience, when things indifferent are deemed either necessary or sinful; but if conscience be pleaded against doing what God hath plainly commanded, this is wilfulness in error, not weakness in conscience.

Justice is likewise to be exercised in requiting either the bad or good carriage of the wife; but behaviour may be requited with reproof or correction, but be sure not to reprove without a fault, find not a fault where no fault is, for fear of making one where there was none; and observe, a fault reformed is to be accounted no fault, therefore it must never be mentioned more. And when a real fault requires punishment still the husband must come exceeding

slowly to it, and be very seldom in it, never until he is compelled, because all other means are ineffectual. For a man to look and behave coolly to his wife, to withdraw the testimonies of his love, to cease to trust and to speak familiarly and cheerfully to her, these things I call punishment; and all things of this kind must be more or less sharp, as the fault is greater or less, being suited not to the passion, or loss, or hurt of the reprover, but to the offence of the reproved. On the other hand, rewards and compensations should be proportioned to the nature and degree of her good behaviour, the husband being careful to feed her virtue, nourish her obedience, and confirm all her amiable qualities. The next virtue of the husband is wisdom, which gives rules for the right ordering his authority. It is a main part of this wisdom to confirm the use of his authority to the disposition of his wife. There is a great difference of tempers; some are more stiff, some more pliant; some are easy to be ruled, some the contrary. Some require more sharpness, others will be better wrought upon by gentleness; and wisdom teaches to frame all commands, reproofs, rewards, according to the condition of the person. A soft tender woman must be dealt with tenderly; a rough, high-spirited one, with more sternness and severity; and herein a husband must not follow his own inclination, but bow himself to the tem-

per of his wife. As she is more apt to grieve or rage, to be dejected or careless, so ought a man to shape his words and behaviour, that he must heal, and least provoke those passions to which she is most liable. St. *Peter* points all men to this part of discretion, when he terms women *the weaker vessel;* meaning subject to more natural infirmities than the man. So much the more should the husband shew himself a man of knowledge toward her. Our Saviour's government may be our example; he well considers the particular nature of all his members, sees the tempers and infirmities of each, and deals with them accordingly; and his wisdom appears in mixing a full cup of consolation or affliction for every soul.—Every husband must carefully imitate this; for if some women were reproved so sharply and so frequently as others, they would be quite disheartened; and if some were to receive so great kindness, and such commendations as others need, they would be utterly destroyed by pride. Now the art of government must moderate all these things, according to the nature of the governed; and this art the giver of wisdom will not deny to them that earnestly crave it at his hands. Another part of wisdom is, to chuse a fit time and place for every act of authority. Two rules may be observed with regard to time, particularly in reproving, that being a thing wherein most cau-

tion should be used, because it is most apt to be taken ill, and because if it speed well, it does much good, if not, it does much hurt. But in all other parts of government, the same rules are so needful, that much mischief will grow by not observing them. Now, as in this case there are two persons concerned, so a time of reproving and commanding must be chosen suitable to both. It must be then used, when he is fit to use it well, and she to take it well. First, then, when a man himself is quiet, in tune, and free from preturbation, then he will probably reprove or command well; but when anger boils within, let him forbear exercising any part of his authority, till he recover his due temper. Authority cannot be well managed but by the hand of wisdom, therefore undertake not to exercise it, at a time when wisdom is banished.—Go not about such a work, but when thou art thyself, when thy mind is settled, thy judgment clear; then shew thy wife her duty, then tell her of her fault, else she will never mend her faults or see her duty. Choose, secondly, the time wherein she is most capable of receiving information or reproof; when she is cheerfully quiet, well pleased, free from excessive grief, anger, pain or sickness, which often untunes the soul, then is a good time to advise or tell her of her fault; else her passions will make her as unable to take any thing well, as his will make him unable to do it

well. As to place, commendations, or easy commands, may be given before others; but for reproofs, the most secret place is the most convenient.

Or if you would have her do or forbear any thing, which you think will be displeasing to her to hear, tell your mind in private, and then persuade, where you may freely speak all that is fit to be spoken. "But what if woman offend in public, before servants and children, and strangers?" I answer, in this case a man may shew his dislike, that others may not be hurt by the bad example; but he should delay the proper, home reproof, till his wife and he be together alone. Next to wisdom is mildness, a very necessary virtue in this society. No woman can endure her husband's government with comfort, if gentleness do not temper it. The Lord Jesus is the most gentle and meek governor in the world; and when he requireth us to take his yoke upon us, he commends himself as meek and lowly, his *yoke* as *easy*, and *his burden as light*. This is the best precedent for husbands to follow, the most worthy copy for them to write after. The apostle teaches us to be gentle, not only to the good, but also to them that are froward. Surely, then, the husband must be gentle toward his wife, though she be of a froward disposition. Yea, we are commanded to shew all meekness to all men, much more should

each man shew it to his wife; and that in both the parts of authority, in directing and recompensing. As to the former, the husband should beware of extending the use of his commanding power too far; let him use it as seldom and as little as possible. It may suffice him to know, that God has given him the right of direction in every thing which is not sinful; but in the exercise of it, he must shew himself of a kind and free nature, not rigorously taking upon him, to command all he may, but willingly gratifying his wife in some, in many, in most things, that she may with the more cheerfulness be subject to him in others. Let him also shew mildness in forbearing hard commandments, as much as possibly he can. Beware of crossing your wife without cause, and forcing her to things against her natural disposition Enjoin nothing of this kind, unless there be an absolute necessity; and as to the manner of commanding, let nothing be imperiously prescribed, but with sweet kindness and familiar requests. Indeed, if the wife will trive for mastery, and strive to cast off the yoke of obedience, then it is needful for the husband with good words, to stand for his authority, even somewhat stifly and peremptorily, professing that he will have his will in things lawful; but this course should be rarely taken, and that only in matters of importance. In other cases, it is better mildly to wish this or that, than haugh-

tily to enjoin it; but mildness is never so needful as in reproving, both with regard to the matter and manner of it. For the matter, find not fault with every foible; chide not for every infirmity; what is not of a gross nature, or done wilfully, may be passed over with none, or half a word. The love which passes by weakness is necessary towards strangers, much more with those who are so nearly united. Be not, therefore, extreme or rigorous, but be affected toward thy wife, as a tender mother toward her child. Pray to God against all her faults: see and commend all her virtues; but petty wants and little ordinary weaknesses, seldom take notice of or reprove. Let her perceive that thou dost, but will not know them; and thy unwillingness to see and reprove, will make her, if she has any spark of generosity, more willing to see and reform. But an ever-lowering, ever-chiding husband, will make his wife worse than she otherwise would be; for the manner of reproving, even when it is most needful, it should be very gentle. The words and gestures used to press the fault should be mild and amiable, breathing out love and pity at once. No patient is so desirous of health, that he will drink a portion scalding hot, so it is with reproof; if it, as it were, scald the ear with bitter upbraiding, with railing words, and a fiery look, it will never gain passage to the heart. Compassion, kindness, decla-

your sorrow for her fault, desire of her good, and care for her amendment; these incline the will to accept of an admonition, and help the effect of it. I am not against the wholesome earnestness of reproving; but this may be without bitterness or fierceness. An admonition is then healthfully sharp and earnest, when a man, with much plainness of speech and strength of reason, lays open the greatness and danger of the sin, and vehemently enforces them on the sinner's conscience; but compassionately still, with a declaration of more sorrow than anger, of more grief for her fault and danger, than displeasure against her person.

Vol. IV. of the Works, p. 193.

WIVES.

The special duties of a wife may be reduced to two heads: to know herself the inferior, and to behave as such. First, she must know herself the inferior; she must be thoroughly convinced that she is not her husbands equal, without which there can be no content, either in her heart, or in her house. Where the woman counts herself equal with her husband. (much more if she count herself better) the root of all good carriage is dried up. Whoever therefore would be a good wife, let this sink into her in-

most soul, "My husband is my superior, my better: he has a right to rule over me. God has given it him, and I will not strive against God. He is my superior, my better." Unless she has learnt this lesson perfectly, unless she has it at her finger ends, if her very heart does not thoroughly agree thereto, there will be nothing between them but wrangling, repining, striving: so that their life will be little else than a continual battle, a trying for masteries. Let us grant, that you have more wit and understanding than him, more readiness of speech, more skill in business: yet, consider, your servant may exceed you in all these, as much as you do him: and yet you would be loath that your servant should claim either with him or you. Know then, a man may be superior in place to him who is his superior in gifts: and know, likewie, thou dost abuse the gifts of God, if thence thou infringest thy husband's superiority. Wherefore with all thy understanding, understand this, that God has made him thy governor and ruler, and thee his inferior, to be ruled by him, and to submit to him in all things. Though he be of a meaner birth and smaller capacity, though he had no wealth or name before thou didst marry him, yet from that hour the case is changed, and he is no longer beneath thee, but above thee. Set it down, therefore, as a conclusion never to be called in question, "My husband is

my superior." The wife, knowing herself inferior, must, secondly, behave as such, by reverence and subjection to her husband. First, by reverence; she owes this to her husband as much as the children or servants do to her: yea, as they do to him; only her's is sweetened with more love and familiarity. She is no less bound to *reverence her husband* than are the rest of the family. This alone is the difference; he may be more familiar, not more rude; as being more dear, not less subject than they. And this reverence must be both inward and outward First. she must have an inward respect for her husband; she must regard him as God's deputy, not looking to his person but his place, not thinking so much what he is as whose officer. So the Apostle, *Let the wife see that she reverence her husband.* Of all things, let her not fail in this. He here prescribes such a loving, not slavish fear, as stands with the closest union of hearts. And from this fear, she abhors and shuns, as the greatest evil which can befal her, next to the breaking the commandments of God, to displease or offend her husband. We stand in due awe of God, when we lothe the breach, of his commandments as the greatest of all evils. And the wife duly stands in awe of her husband, when, next to that evil, she shuns the disobeying or grieving him, who is above her, next to God. I know many women care as little for their hus-

bands as their husbands do for them. But if thou will ever please God, take much pains with thy heart to make it stand in awe of thy husband. As a wife grows in this, so may she look to get the better of all her other infirmities: as she is careless herein, so shall she be pestered with various other evils. "But how shall she bring her heart to this?" By looking through her husband to God, the author of marriage, and putting herself often in mind, not of his deserts, but of God's ordinance. The husband is to the wife *the image and glory of God:* the power that is given to him is God's originally, and his by God's appointment. Look not, therefore, on the qualities of the husband, but upon his place. If thou despisest him, the contempt redounds upon God, who hath ordained him to be thy head. If, therefore, thy heart be seasoned with the fear of God, thou wilt fear thy husband. And this inward, will produce outward reverence, both in words and actions. Her words are either to himself, of him behind his back, or to others before him: and, her words to himself should neither be sharp, sullen, passionate, nor rude, careless, or contemptuous; such as shew neither anger, nor neglect, but all lowliness and quietness of affection. What kind of words would you dislike from a servant or child? Those must you not give your husband. For the

same duty of fear is in the same words, and with the same plainness enjoined to thee that is to them. Indeed, a wife, as I observed before, may be more familiar; yet there is an excess of familiarity which is blame-worthy. Why should a woman be so over-bold as to call her husband *Tom*, *Dick*, *Ned*? Could she speak otherwise to her child or servant? Certainly those speeches of her's, which are most familiar, should still have a print of reverence upon them. Her words also to others in his presence, should be such as witness a due reverence to him. In his company she should be more cautious of her behavior to any, than otherwise she need to be. Her words to children and servants, in his sight, ought not to be loud or snappish. If she perceive a fault in them, she should remember her better stands by, and therefore not speak, but upon necessity, and then utter the reproof in a more still and mild manner than she might have done in his absence. You allow not your children or servants to be loud before you: and will you be so before your husband! A wife's words, likewise, concerning her husband behind his back, shauld be dutiful and respectful: she must not talk of him with a kind of carelessness, much less with reproachful terms. Hence the Apostle recommends the example of *Sarah*, who when she but thought of her husband, in the absence of all company, (*Gen.*xviii. 12.) reve-

rently entitled him, *My Lord.* Who would bear a child speaking against his father behind his back? and shall it be thought sufferable in a wife? He that allows not an evil thought of the prince, will not allow evil speeches of the husband. Yea, the very gestures and countenance of a wife, as well as her words, should be mixed with reverence. Both good and bad tempers have more ways of uttering themselves than by the tongue. *Solomon* speaks of an *eye that despiseth his mother:* so the eye of a wife may be a despising eye, and her gestures may proclaim contempt, though her tongue be altogether silent, but rude and contemptuous behavior are no less uncomely than disrespectful words. Wherefore, if you condemn these in your children towards yourself, allow them not in yourself toward your husband. The second duty, subjection, implies obedience to his commands, and submission to his commands, and submission to his reproofs.—The former is expressly enjoined in those words, *Let the wife be subject to her husband in all things;* and indeed, if she refuse it to him, how can she require it of the children and servants? For it is due to her only as his deputy, and a subtitute under him. "But how far must she be subject to him?" The Apostle tells us, *In all things, in the Lord.* Obedience, you see, must be universal; only so that it may be *in the Lord.* In every thing wherein obedience to him

would not prove rebellion against her Maker, she is bound to obey, without any farther question. An *English* subject is not bound to obey the King in any thing but what some law enjoins. His will is no law, neither does it bind the conscience of his subject: but the husband's will is a law to the wife, and binds her conscience in all things indifferent. nor does even this suffice, unless she obey readily, quietly, cheerfully, without brawling, contending, sourness. The latter, submission to his reproofs, is also plainly required in these words, *As the church is subject to Christ, so must the wives to their own husbands in every thing.* Now, bearing his reproofs, is doubtless, a necessary part of the church's subjection to Christ: of consequence it is a necessary part of the wife's subjection to her husband.

APPLICATION.

And first, this yields a good instruction to young, unmarried people, not to rush unadvisedly into this state. A thing of so difficult a nature, should not be hastily undertaken. If they get not first their hearts full of grace, and their heads full of wisdom, they will find their hands full of work, a house full of trouble, and a life full of woe.——Dost thou desire to be

married? Unless thou wouldst meet with gall instead of honey, see what wisdom, what patience, what grace fit to govern, or fit to obey, thou findest in thyself. Get these, against thou comest to use them, or marriage, will yield thee small contentment. Vain youths will marry, before they have any power to practice, any understanding to know their duties. But he that leaps over a broad ditch with a short staff, will fall into the midst: and he that enters into marriage without great grace, will fall into disquietude and vexation. Let unmarried people think of this, and be wise before pain teaches them wisdom. Secondly, I advise all married persons to be well acquainted with these duties, and to mark their own failings therein. Let the wife know her's, the husband his, and both the common duties. I desire they would each observe their own, and not each the other's failings Indeed, it may be feared, many will be the worse for what has been said, because they heard amiss. The husband may, perhaps, ring his wife a peal concerning her duty, and tell her, how her faults were ript up, and yet never consider his own. The wife may tell him of his faults, when she has little or nothing to say of herself. Thus both will be worse, while they seek to upbraid each other, and not each to amend one. Unwise man! Unwise woman! Why hast thou not the greatest care to save

thy own soul? Couldst thou mark what was good for another's disease, and not what was good for thy own? Brethren, sisters, let this be altered in us. If thou be a husband, have more care to know that, for which thy own soul must answer, than what lies to the account of another: so thou that art a wife. And woe to that man or woman, who sees not more failings in him or herself than in the yoke-fellow. If thy heart were right, thy own sins would be more grievous, and thy yoke-fellow's less. Learn, therefore, to pass by their failings more easily, and be more censorious towards thy own. Learn to judge thyself. He never yet learned to work well at any work, that would cast his eyes more upon his neighbour's fingers than upon his own. But, Oh! how common is this? Every man would be a good husband, if his wife were not so bad! and she would be a good wife if her husband were tolerable.——All the accusations, all the judgings are darted at each other: but what folly is this? Idle man or woman, it is not the requiring duty from another, but the performing what belongs to thyself, that will make thee a christian; that will comfort thee in temptation, rejoice thee in death, and stand for thee in judgment. In a word, know thy duty, mark thy own failings, and thou wilt not quarrel with thy yoke-fellow. There is no better means of peace than for every one to learn his own work, and labour to mend his own

faults.—Have you, then, both been to blame? Repent both, and strain not courtesy which shall begin. Hast thou been a foolish, passionate, or an unkind husband, not regarding thy wife's good? Cry not, "She has been thus and thus;" but repent of thy own sin; seriously confess it to God; beseech him to make thee a better husband, that she may be a better wife. Hast thou been a brawling, disobedient, or discontented wife? Ask thy heart before God, and dissemble not. If so, clamour not against thy husband, exclaim not against his passion or unkindness; but condemn thyself, and call upon God to make thee reverence and obey thy husband, as a commander under him: intreat him to make thee a better wife, that he may be a better husband Let each mend one, I mean himself, and contention will cease. Pray each for yourself first, then for the other: labour to see wherein you yourself offended; and be not skilful to cast the fault upon another, but to cast it out of yourself; so shall your loves be sure, your lives comfortable, your deaths happy, and your memories blessed for ever! Before I conclude, it may not be improper to sum up the duty of married persons, as parents, and as masters. Their duty as parents respects either the temporal or the spiritual good of their children. With regard to the former, you owe them protection, and provision of necessaries, according to that rank and degree wherein the wisdom of God has placed

you. You are carefully to protect your children from all the evils and dangers to which infancy, childhood, and youth are exposed. You are also to nourish and sustain them ; not only to provide for them for the present, but to take care for their future subsistence. If you have not a patrimony to leave them, it behoves you to leave them an art, or a calling, whereby, through diligence, with the blessing of God, they may procure food convenient for them. In the choice of this calling, you should chiefly have an eye to their general christian calling, and consider not so much what will conduce most to their temporal profit or honour, as what will most effectually advance their spiritual and eternal interest. This is a weighty point: it were well if all parents would deeply lay it to heart. It should next be considered whether the calling proposed be suitable to their genius and inclination; which are to be consulted on this head, only not as much as their eternal welfare. With regard to their spiritual good, your first labour of love is, to present them to God in baptism. You are then to inure them to good, to instruct and admonish them, to educate them in the knowledge and fear of God, to season their minds, as early as possible, with the fundamental truths of religion, and, in such a manner as is best suited to their capacity, to train them up in all holiness. Every instruction should be

seconded by example. Let them continually see as well as hear, how they ought to walk acceptably, and to please God. Be peculiarly careful to set before your children the copies and patterns of the virtues which you teach; and let them neither see nor hear any thing from you, which you would not desire to have copied by them. Even a Heathen, and none of the most virtuous, could say,

Maxima debetur pueris reverentia.

We ought to reverence and stand in awe of children, that nothing may be spoken or done in their sight, which may taint their tender minds. They are prone to imitate any; but more especially those who are so near related to them; which undoubtedly they will be most ready to do, when example strikes in with their natural propensity to evil. If neither good examples nor instructions will prevail, then correction becomes a duty; and this should first be given in words, before you proceed to severer methods; yet not in railing, or foul or bitter language, but in calm and sober reproof. If that fail too, then use the rod: but, whenever this correction is given, let it be with all the expressions of love and concern, which the nature of the thing will admit. Let it be timely, before ill habits are contracted, at least before they have

time to take root; and let it be moderate, not exceeding the quality of the fault, or the tenderness of the child. Immoderate or ill-natured and passionate correction, is so far from profiting children, that it very frequently frets and sharpens their spirits, and makes them more stubborn and untractable. If they are of a soft temper, it frights and dispirits them; this is also the natural effect of a sour, harsh, unkind behaviour: hence these solemn cautions of the Apostle, *fathers, provoke not your children to wrath*, Eph. vi. 4, avoid whatever tends thereto. Use no demeanor, no actions or words, or way of speaking which has such a tendency; and again, *fathers, provoke not your children to anger, lest they be discouraged*, Col. iii. 21. It is a different word from that used in the former text, do not purposely fret or teaze them; lest you should dishearten them too much, lest you should destroy their courage and vigour of mind, and make them of a faint, fearful, dastardly spirit. The direction doubtless belongs to both the parents, but is more immediately addressed to *fathers*, as they are generally of rougher and harsher spirits than the mothers, and not so much restrained by natural fondness. Lastly, correction must not be given in anger; if it be, it will lose its effect on the child, who will think he is corrected, not because he has done a fault, but because the parent is angry. These direc-

tions chiefly relate to young children; but even after they are grown up, you are still engaged to watch over their souls, to see how they practice the precepts which have been inculcated upon them from time to time, and to exhort, encourage, and reprove them accordingly; you are also to bless them first by your prayers. Parents are under a peculiar obligation, by daily and earnest prayer to commend their children to God's protection and blessing. You are, secondly, to bless them by your piety; see that you be such persons in all holiness of conversation, that from you the blessing of God may descend upon your posterity. As masters, you are to be just to your servants, whether apprentices, journeymen, or household servants, in faithfully and exactly performing the conditions on which they are engaged to serve you; particularly with regard to food, and the other necessaries and conveniences of life. You are to admonish and reprove them for their faults, more especially faults against God; but let this be done with all tenderness and mildness, *forbearing* not only bitter and opprobrious language, but even *threatening*, *knowing that your master is in Heaven, and that there is no respect of persons with him.* You are to set a good example to your servants, otherwise reproving will be but lost labour. It is your duty to pro-

vide them with all means of necessary instruction, and allow them sufficient time to worship God in private as well as in public. You are to beware that you give them only reasonable and moderate commands, that you do not make their service toilsome to them, by laying on them greater burdens than they can bear, or greater than you would impose, or they would bear, if they were not of the household of faith. You are to encourage them in well doing, by using them with that kindness which their faithfulness, diligence and piety deserve : in all your dealings with them remembering, you are to give an account to *your master* of the usage of your meanest servant.

Vol. IV. of the Works, p. 204.

HUMILITY.

The highest and most profitable lesson is the true knowledge of ourselves. It is a great wisdom to esteem ourselves nothing, and to think always well and highly of others. If thou shouldest see another openly sin, yet oughtest thou not to esteem thyself better than him. We are all frail; but, remember, none more frail than thyself.

Vol. VII. of the Works, p. 312.

PRIDE.

It hurts thee not, if thou thinkest thyself worse than all men: but it hurts thee much to prefer thyself before any one man. The humble enjoy continual peace; but in the heart of the proud is envy and frequent indignation.

Vol. VII. of the Works, p. 316.

ADVERSITY.

It is good that we have sometimes troubles and crosses; for they often make a man enter into himself, and consider that he ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted, and that men think ill of us; and this, although we do, and intend well: for then we more diligently seek God for our inward witness, when outwardly we are contemned by men.

Vol. VII. of the Works, p. 321.

CHARITY.

The outward work, without charity, profiteth nothing: but whatsoever is done out of charity, be it ever so little and contemptible in the sight of the world, is wholly fruitful: for God weigh-

eth more with how much love one worketh, than how much he doth. He doth much that loveth much; he doth much that doth a thing well.

Vol. VII. of the Works, p. 326.

SILENCE AND SOLITUDE.

In silence and in stillness a religious soul profiteth and learneth the hidden truths of holy scripture. There she findeth rivers of tears; and may be so much more familiar with her Creator, by how much the farther off she liveth from all worldly tumult.

Vol. VII. of the Works, p. 333.

DEATH.

This life will soon be at an end; consider, therefore, how thy affairs stand as to the next.—Man is here to-day; to-morrow he is gone.——When he is out of sight, he is soon forgotten. Thou should so order thyself in all thy thoughts and all thy actions, as if thou were to die to-day.

Vol. VII. of the Works, p. 337.

SIMPLICITY AND PURITY.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection: simplicity tends to God; purity apprehends and tastes him.

Vol. VII. of the Works, p. 351.

A WORD TO A SABBATH BREAKER.

On this day, above all, cry aloud, and spare not, to the *God who heareth prayer*. This is the day he hath set apart for the good of your soul, both in this world and that which is to come.——Never more disappoint the design of his love, either by *worldly business* or *idle diversions*.——Let not a little thing keep you from the house of God, either in the forenoon or afternoon; and spend as much as you can of the rest of the day, either in repeating what you have heard, or in reading the scriptures, or in private prayer, or talking of the things of God. Let his love be ever before your eyes. Let his praise be ever in your mouth. You have lived many years in folly and sin: now, live one day unto the Lord.

Vol. IX. of the Works, p. 279.

TO A SWEARER.

What words were those thou spakest but now? Did not God hear? Why, thou didst pray to God to send thee to hell. Thou didst ask him to damn thy soul. How, art thou in love with damnation? Art thou in haste to dwell with everlasting burnings? To be day and night tormented in that flame, without a drop of water to cool thy tongue? Dost thou pray for this?——I pray God it may never be either thy lot or mine! Alas, my brother! What if God take thee at thy word? What if he say, be it even as thou wilt? What, if he give thee thy wish, and let thee drop into everlasting fire, prepared for the devil and his angels.

Vol. IX. of the Works, p. 283.

TO A DRUNKARD.

Are *you* a man? God made you *a man;* but you make yourself a beast. Wherein does a *man* differ from a *beast?* Is it not chiefly in *reason* and understanding. But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere *beast:* not a fool, not a madman only, but a *swine*, a poor filthy swine. Go and wallow with them in the mire!

Go, drink on, till thy nakedness be uncovered, and shameful spewing be on thy glory!

Vol. IX. of the Works, p. 285.

TO AN UNHAPPY WOMAN.

Are you not plunged into misery in this world as well as in the world to come? What have you brought upon yourself already! What infamy! What contempt! How could you now appear among those relations and friends, that were once so loved, and so loving to you? What pangs have you given them? How do some of them still weep for you in secret places? And will you not weep for yourself, when you see nothing before you but want, pain, diseases, death? O, spare yourself! Have pity upon your body, if not your soul. Stop, before you rot above ground and perish!

Vol. IX. of the Works, p. 298.

MILLENNIUM.

Suppose now the fulness of time to be come, and the prophecies to be accomplished, what a prospect is this? All *is peace, quietness, and assurance for ever.* Here is no din of arms, no

confused noise, no garments rolled in blood.—— *Destructions are come to a perpetual end:* wars are ceased from the earth. Neither are there any intestine jars remaining; no brother rising up against brother; no country or city divided against itself, and tearing out its own bowels. Civil discord is at an end for evermore, and none is left either to destroy or hurt his neighbour. Here is no oppression to *make even the wise man mad;* no extortion to *grind the face of the poor;* no robbery or wrong; no rapine or injustice; for all are content with such things as they possess. Thus righteousness and peace have kissed each other; they have taken root and filled the land; righteousness flourishing out of the earth, and peace looking down from heaven.

And with righteousness or justice, mercy is also found. The earth is no longer "full of cruel habitations. The Lord hath destroyed both the blood-thirsty and malicious, the envious and revengeful man." Were there any provocation, there is none that now knoweth, to return evil for evil; but indeed there is none that doeth evil, no not one; for all are harmless as doves. And being *filled with peace and joy in believing*, and united in one body, by one spirit, they all love as brethren, they are all "of one heart and one soul. Neither saith any of them, that aught of the things which he posses-

seth is his own."——There is none among them that lacketh; for every man loveth his neighbour as himself. And all walk by one rule—"Whatsoever ye would that men should do unto you, even so do unto them.

It follows, that no unkind word can ever be heard among them: no strife of tongues, no contention of any kind, no railing or evil speaking, but every one opens his mouth with wisdom, and in his tongue there is the law of kindness."——Equally incapable are they of fraud or guile: their love is without dissimulation; their words are always the just expression of their thoughts, opening a window into their breast, that whosoever desires may look into their hearts, and see that only love and God are there.

Thus, where "the Lord Omnipotent taketh to himself his mighty power and reigneth, *doth he* subdue all things to himself;" cause every heart to overflow with love, and fill every mouth with praise. "Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God. Arise, shine, (saith the Lord) for thy light is come, and the glory of the Lord is risen upon thee. Thou hast known that I am the Lord thy Saviour, and thy Redeemer, the mighty God of Jacob. I have made thy officers Peace, and thy exacters Righteousness. Violence shall no more be

heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.—Thy people are all righteous; they shall inherit the land for ever: the branch of my planting, the work of my hands, that I may be glorified. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy Glory."

The whole brute creation will then undoubtedly be restored, not only to the vigour, strength, and swiftness, which they had at their creation, but to a far higher degree of each than they ever enjoyed. They will be restored, not only to that measure of understanding which they had in paradise, but to a degree of it, as much higher than that, as the understanding of an Elephant is beyond that of a worm. And whatever affections they had in the garden of God, will be restored with vast increase, being exalted and refined in a manner, which we ourselves are not now able to comprehend. The liberty they then had will be completely restored, and they will be free in all their motions. They will be delivered from all irregulaar appetites, from all unruly passions, from every disposition that is either evil in itself, or has any tendency to evil. No rage will be found in any creature, no fierceness, no cruelty, or thirst for blood,

So far from it, that *the wolf shall dwell with the lamb, the leopard shall lie down with the kid: the calf and the young lion together, and a little child shall lead them. The cow and the bear shall feed together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain.* Isaiah xi. 6, &c.

Thus in that day all the *vanity* to which they are now helplessly *subject*, will be abolished: they will suffer no more, either from within or without: the days of their groaning are ended: at the same time there can be no reasonable doubt, but all the horridness of their appearance, and all the deformity of their aspect will vanish away, and be exchanged for their primeval beauty. And with their beauty, their happiness will return, to which there can now be no obstruction. And as there will be nothing within, so there will be nothing without to give them any uneasiness: no heat or cold, no storm or tempest, but one perennial spring.—In the new earth, as well as in the new heavens, there will be nothing to give pain, but every thing that the wisdom and goodness of God can create to give happiness. As a recompense for what they once suffered, while under *the bondage of corruption*, when God has *renewed the face of the earth*, and their corruptible body has put on incorruption, they shall enjoy the happiness, suited to their state, without alloy, without interruption, and without end.

May I be permitted to mention here a conjecture, concerning the brute creation? What if it should then please the All-wise, the All-gracious Creator, to raise them higher in the scale of beings? What if it should please him, when he makes us equal to angels, to make them what we are now? Creatures capable of God? Capable of knowing, and loving, and enjoying the Author of their being? If it should be so, ought our eye to be evil, because he is good? However this be, he will certainly do what will be most for his own glory.

If it be objected to all this, (as very probably it will.) "But of what use will those creatures be in that future state?" I answer this by another question, What use are they of now? If there be (as has commonly been supposed) eight thousand species of insects, who is able to inform us, of what use seven thousand of them are? If there are four thousand species of fishes, who can tell us of what use are more than three thousand of them? If there are six hundred sorts of birds, who can tell of what use five hundred of those species are? If there be four hundred sorts of beasts, to what use do three hundred of them serve? Consider this; consider how little we know of even the present designs of God: and then you will not wonder, that we know still less, of what he designs to do in the new heavens and the new earth.

"But what end does it answer, to dwell upon this subject which we so imperfectly understand?" To consider so much as we do understand, so much as God has been pleased to reveal to us, may answer that excellent end, to illustrate that mercy of God, which is *over all his works*. And it may exceedingly confirm our belief, that much more he is *loving to every man*. For how well may we urge our Lord's word, *Are not ye much better than they?* If then the Lord takes such care of the fowls of the air, and of the beasts of the field, shall he not much more take care of *you*, creatures of a nobler order? If *the Lord will save*, (as the inspired writer affirms) *both man and beast*, in their several degrees, surely *the children of men may put their trust under the shadow of his wings!*

May it not answer another end, namely, furnish us with a full answer to a plausible objection against the justice of God, in suffering numberless creatures, that never had sinned, to be severely punished? They could not sin, for they were not moral agents. Yet how severely do they suffer? Yea, many of them, beasts of burden in particular, almost the whole time of their abode on earth.—So that they can have no retribution here below. But the objection vanishes away, if we consider, that something better after death remains for these poor crea-

tures also! That these likewise shall one day be delivered from this bondage of corruption, and shall then receive an ample amends for all their present sufferings.

One more excellent end may undoubtedly be answered by the preceding considerations. They may encourage us to imitate him, whose mercy is over all his works. They may soften our hearts towards the meaner creatures, knowing that the Lord careth for them. It may enlarge our hearts towards those poor creatures to reflect, that as vile as they appear in our eyes, not one of them is forgotten in the sight of our Father which is in heaven. Through all the vanity to which they are now subjected, let us look to what God hath prepared for them. Yea, let us habituate ourselves to look forward, beyond this present scene of bondage, to the happy time when they will be delivered therefrom, into the liberty of the children of God.

CHARACTER
OF
A METHODIST.

1. THE *distinguishing marks* of a *Methodist* are not his *opinions* of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines, that a *Methodist* is a man of such or such an *opinion*, is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that *all scripture is given by the inspiration of God*, and herein we are distinguished from *Jews*, *Turks*, and *Infidels*. We believe the written word of God to be the *only and sufficient* rule, both of Christian faith and practice; and herein we are fundamentally distinguished from those of the *Romish church*. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the *Socinians* and *Arians*. But, as to all opinions which do not strike at the root of Christianity, we think and let think. So that whatsoever they are, whether right or wrong, they are no *distinguishing marks of a Methodist*.

2. Neither are *words* or *phrases* of any sort. We do not place our religion, or any part of it, in being attached to any peculiar mode of speaking, any quaint or uncommon set of expressions. The most obvious, easy, common words, wherein our meaning can be conveyed, we prefer before

others, both on ordinary occasions, and when we speak of the things of God. We never, therefore, willingly or designedly deviate from the most usual way of speaking; unless when we express scripture truths in scripture words (which we presume no Christian will condemn.) Neither do we affect to use any particular expressions of scripture, more frequently than others, unless they are such as are more frequently used by the inspired writers themselves. So that it is as gross an error, to place the marks of a *Methodist* in his *words*, as in *opinions* of any sort.

3. Nor do we desire to be distinguished by *actions*, *customs*, or *usages*, of an *indifferent* nature. Our religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body, or the covering of our heads; nor yet in abstaining from marriage, or from meats and drinks, which are all good if received with thanksgiving. Therefore neither will any man who knows whereof he affirms, fix the mark of a *Methodist* here: in any actions or customs purely indifferent, undetermined by the *word of God*.

4. Nor, lastly, is he distinguished by laying the *whole stress* of religion on any single part of it. If you say, "Yes, he is, for he thinks *we are saved by faith alone*." I answer, you do not understand the terms. By *salvation* he means, holiness of heart and *life*. And this he affirms to spring from true faith alone. Can even a nominal Chris-

tain deny it? Is this placing a part of religion for the whole? *Do we then make void the law through faith?* God *forbid! Yea we establish the law.* We do not place the whole of religion (as too many do, God knoweth) either in doing no harm or in doing good, or in using the ordinances of God. No, not in all of them together, wherein we know by experience a man may labour many years, and at the end have no true religion at all, no more than he had at the beginning. Much less in any one of these: or, it may be in a scrap of one of them: like her who fancies herself a *virtuous* woman, only because she is not a prostitute; or him who dreams he is an *honest* man, merely because he does not rob or steal. May the Lord God of my Fathers preserved me from such a poor, starved religion as this! Were this the *mark* of a *Methodist*, I would sooner chuse to be a sincere *Jew*, *Turk*, or *Pagan*.

5. "What then is the *mark?* Who is a *Methodist* according to your own account?" I answer: A *Methodist* is one, who has *the love of God shed abroad in the heart, by the Holy Ghost, given unto him;* one who *loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.* God is the joy of his heart, and the desire of his soul: which is constantly crying out. "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee! My God and my all! Thou art the strength of my heart and my portion for ever!"

6. He is therefore happy in God, yea, always happy, as having in him *a well of water springing up into everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear*, he *rejoices evermore.* He *rejoices in the* Lord *always*, even *in* God *his Saviour:* and in the Father, *through our* Lord Jesus Christ, *by whom he hath now received the atonement. Having* found *redemption through his blood, the forgiveness of his sins*, he cannot but rejoice, whenever he looks back on the horrible pit out of which he is delivered, when he *sees all his transgressions blotted out as a cloud, and his iniquities as a thick cloud.* He cannot but rejoice, whenever he looks on the state wherein he now is *being justified freely, and having peace with God, through our Lord Jesus Christ. For he that believeth hath the witness* of this *in himself;* being now *the son of God by faith; because he is a son, God hath sent forth the Spirit of his Son into his heart, crying, Abba, Father! And the Spirit itself beareth witness with his spirit, that he is a child of God.* He rejoiceth also, whenever he looks forward, *in hope of the glory that shall be revealed:* yea, this his joy is full, and all his bones cry out, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again to a living hope—of an inheritance incorruptible undefiled, and that fadeth not away, reserved in heaven for me.

7. And he who hath this *hope*, thus, *full of immortality, in every thing giveth thanks: as know-*

ing that *this* (whatsoever it is) *is the will of God in Christ Jesus concerning him.* From him therefore he *cheerfully* receives all, saying, *Good is the will of the Lord:* and whether the Lord giveth or taketh away, equally *blessing the name of the Lord.* For he hath *learned in whatsoever state he is, therewith to be content.* He knoweth *both how to be abased, and how to abound. Every where and in all things he is instructed, both to be full and to be hungry, both to abound and suffer need.* Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of the heart, to him who orders it for good; knowing that as *every good gift cometh from above*, so none but good can come *from the Father of Lights*, into whose hand he has wholly committed his body and soul, as into the hands of a faithful Creator. He is therefore *careful* (anxiously or uneasily) *for nothing:* as having *cast all his care on him that careth for him*, and *in all things* resting on him, after *making his request known to him with thanksgiving.*

8. For indeed he *prays without ceasing.* It is given him *always to pray and not to faint.* Not that he is always in the house of prayer: though he neglects no opportunity of being there. Neither is he always on his knees, although he often is, or on his face, before the Lord his God. Nor yet is he always crying aloud to God or calling upon him in words. For many times the *Spirit*

maketh intercession for him with groans that cannot be uttered: but at all times the language of his heart is this, "Thou brightness of the eternal glory, unto thee is my mouth, though without a voice, and my silence speaketh unto thee." And this is true prayer, and this alone. But his heart is ever lifted up to God, at all times and in all places. In this he is never hindered, much less interrupted by any person or thing. In retirement, or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, God *is in all his thoughts; he walks with* God continually, having the loving eye of his mind still fixed upon him, and every where *seeing him that is invisible.*

9. And while he thus always exercises his love to God, by praying without ceasing, rejoicing evermore, and in every thing giving thanks, this commandment is written in his heart, that he who loveth God, loves his brother also. And he accordingly loves his neighbour as himself; he loves every man as his own soul. His heart is full of love to all mankind, to every child of *the Father of the Spirits of all flesh.* That a man is not personally known to him, is no bar to his love: no, nor that he is known to be such as he approves not, that he repays hatred for his good-will. For he *loves his enemies*, yea, and the enemies of God: *the evil and the unthankful.* And if it be not in his power to do good to them that hate him, yet he ceases not to pray for

them, though they continue to spurn his love, and still *despitefully use him, and persecute him.*

10. For he is *pure in heart.* The love of God has purified his heart from all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection. It hath cleansed him from pride and haughtiness of spirit, whereof alone cometh contention. And he hath now put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering; so that he *forbears and forgives, if he had a quarrel against any; even as God in Christ hath forgiven him.* And indeed all possible ground for contention, on his part, is utterly cut off. For none can take from him what he desires; seeing he *loves not the world nor* any *of the things of the world;* being now *crucified to the world, and the world crucified to him;* being dead to all that is in the world, both to the "lust of the flesh, the lust of the eye, and the pride of life. For all his desire is unto God and to the remembrance of his name."

11. Agreeably to this his own desire, is the one design of his life, namely, *not to do his own will, but the will of him that sent him.* His one intention at all times and in all things, is, not to please himself, but him whom his soul loveth. He has a single eye. And because *his eye is single, his whole body is full of light.* Indeed where the loving eye of the soul is continually fixed upon God, there can be no darkness at all,

but the whole is light; as when the bright shining of a candle doth enlighten the house. God then reigns alone. All that is in the soul is holiness to the Lord. There is not a motion in his heart, but is according to his will. Every thought that arises points to him, and is in obedience to the law of Christ.

12. And the tree is known by its fruits. For as he loves God, so he keeps his commandments; not only some, or most of them, but all, from the least to the greatest. He is not content to *keep the whole law, and offend in one point*; but has in all points, *a conscience void of offence towards God and towards man.* Whatever God has forbidden, he avoids; whatever God hath enjoined, he doth; and that whether it be little or great, hard or easy, joyous or grievous to the flesh. He *runs the way of* God's *commandments*, now he hath set his *heart at liberty.* It is his glory so to do; it is his daily crown of rejoicing, *to do the will of* God *on earth as it is done in heaven;* knowing it is the highest privilege of *the angels of* God, *of those that excel in strength, to fulfil his commandments, and hearken to the voice of his word.*

13. All the commandments of God he accordingly keeps, and that with all his might. For his obedience is in proportion to his love, the source from whence it flows. And, therefore, loving God with all his heart, he serves him with all his strength. He continually presents

his soul and body, a living sacrifice, holy, acceptable to God; entirely and without reserve devoting himself, all he has, and all he is, to his glory. All the talents he has received, he constantly employs, according to his master's will; every power and faculty of his soul, every member of his body. Once he *yielded* them *unto sin* and the devil, *as instruments of righteousness:* but now, *being alive from the dead, he yields* them all, *as instruments of righteousness unto* God.

14. By consequence, whatsoever he doth, it is all to the glory of God. In all his employments of every kind, he not only *aims* at this (which is implied in having a single eye) but actually *attains* it. His business and refreshments, as well as his prayers, all serve this great end. Whether he sit in his house or walk by the way, whether he lie down or rise up, he is promoting in all he speaks or does, the one business of his life: whether he put on his apparel, or labour, or eat and drink, or divert himself from too wasting labour, it all tends to advance the glory of God, by peace and good will among men. His one invariable rule is this, Whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by him.

15. Nor do the customs of the world at all hinder his *running the race that is set before him.* He knows, that vice does not lose its nature, though it becomes ever so fashionable;

and remembers, that *every man is to give an account of himself to* God. He cannot, therefore, *follow even a multitude to do evil.* He cannot *fare sumptuously every day*, or *make provision for the flesh thereof.* He cannot *lay up treasure upon earth*, no more than he can take fire into his bosom. He cannot *adorn himself* (on any pretence) *with gold or costly apparel—he* cannot join in, or countenance any diversion, which has the least tendency to vice of any kind He cannot speak evil of his neighbour, no more than he can lie, either for God or man. He cannot utter an unkind word of any one; for love keeps the door of his lips. He cannot speak idle words: no corrupt communication ever comes out of his mouth, as is all that which is not good, to the use of edifying, not fit to minister grace to the hearers. But whatsoever things are pure, whatsoever things are lovely, whatsoever things are justly of good report, he thinks, and speaks, and acts, adorning the gospel of our Lord Jesus Christ in all things.

16. Lastly, as he has time, he does good unto all men; unto neighbours and strangers, friends and enemies. And that in every possible kind; not only to their bodies, by feeding the hungry, clothing the naked, visiting those that are sick or in prison; but much more does he labour to do good to their souls, as of the ability which God giveth; to awaken those that sleep in death: to bring those who are awakened to the atoning blood, that *being justified* by faith, they may

have *peace with* God, to abound more in love and in good works. And he is willing to *pend and be spent herein* even *to be offered up on he sacrifice and service of hei· fai h*, so they may *all come unto the mea.ure of the s ature of the fulness of* Christ.

17. These are the *principles* and *practices* of our *sect*, these are the *mark* of a true *Methodi t*. By these alone do those, who are in derision so called, desire to be distinguished from other men. If any man say, "Why these are only the common, fundamental, principles of Christianity!" *Thou hast said:* so I mean; this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity the plain old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever *is* what I *preach* (let him be called what he will; for names change not the nature of things) he is a Christian, not in *name* only but in *heart* and in *life*. He is inwardly and outwardly conformed to the will of God, as revealed in the written word. He thinks, speaks, and lives according to the method laid down in the revelation of Jesus Christ. His soul is renewed after the image of God, in righteousness and in all true holiness. And having the mind that was in Christ, he so walks as Christ also walked.

18. By these *marks*, by these fruits of a living faith, do we labour to *distinguish* ourselves from the unbelieving world, from all those whose minds or lives are not according to the gospel of Christ. But from real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all: not from any, who sincerely follow after what they know they have not yet attained. No: whosoever doth the will of my Father which is in heaven, the same is my brother, and sister and mother. And I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. Is thy heart right, as my heart is with thine? I ask no farther question. If it be, give me thy hand. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship. If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies—let us strive together for the faith of the gospel; walking worthy of the vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another, in love, endeavouring to keep the unity of the Spirit, in the bond of peace: remembering there is one body, and one spirit, even as we are called with one hope of our calling: *one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all!*

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